DOCUMENT RESUME

ED 331 610 PS 019 416

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TITLE Extending Basic Learning Opportunities: Challenge and Response. UNESCO-UNICEF Co-operative Programme Digest No. 16.
INSTITUTION United Nations Children's Fund, Paris (France).; United Nations Educational, Scientific, and Cultural Organization, Paris (France).
PUB DATE Jan 86
NOTE 145p.; For other titles in this series, see PS 019 414-425.
PUB TYPE Reports - Descriptive (141) -- Reference Materials - Bibliographies (131)

EDRS PRICE MF01/PC06 Plus Postage.
DESCRIPTORS Annotated Bibliographies; Case Studies; *Community Involvement; Developing Nations; *Elementary Education; *Equal Education; Foreign Countries; *Nonformal Education; Program Descriptions; School Buildings; *School Construction
IDENTIFIERS Bangladesh; India; Kenya; Trinidad and Tobago

ABSTRACT

This digest focuses on problems encountered in the expansion of facilities for universal primary education and responses being developed to overcome these problems. The central message of the document is that nonformal structures of learning and community involvement play a key role in the expansion of basic learning opportunities in the developing world. The digest contains 10 chapters divided among 4 sections. Introductory materials in Section I address the concept of universal primary education and the meaning of nonformal education. Topics discussed in Section II concern experiences of several countries, including Bangladesh, India, and Kenya, in implementing nonformal education. Also discussed are criteria for the identification of nonformal educational programs. Section III concerns the education of girls and women. Section IV covers general principles of community participation, presents a case study from the Caribbean on community participation, and explores ways of tapping community resources for construction of primary school buildings. Two appendixes are included. Appendix I offers the text of relevant sections of UNESCO's Second Medium Term Plan (1984-1989). Appendix II provides annotated bibliographic citations on children, families, and communities. (RH)

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Digest 16

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Extending basic learning opportunities: Challenge and response

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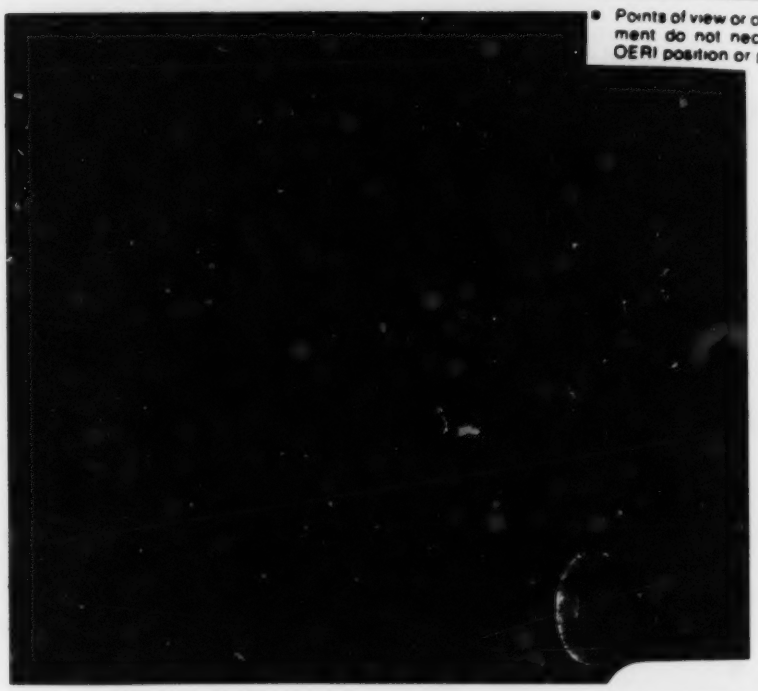

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Digest 16

Extending basic learning opportunities: Challenge and Response

by
Veda Prakasha
Ananda W.P. Gurugé
and Amewusika K.B. Tay

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ACKNOWLEDGEMENT

Extending Basic Learning Opportunities: Challenge and Reponse is based essentially on the relevant issues of the "Notes, Comments... (Child, Family, Community) New Series" having a bearing on the theme "Education for All". An annotated list of the concerned issues is given in Appendix II. The authors from whose contributions extracts and materials have been particularly used in preparing the different chapters of this Digest are: David J. Vickery (NS 30), D. V. Chickermane (NS 41), John Higgs and David Moore (NS 45), R. Murray Thomas (NS 47), K. D. Ariyadasa (NS 69), Haile Yesus Abeje (NS 76), John Allen (NS 102), Mary Racelas (NS 119), G. Pantin (NS 144), F. X. Gichuru (NS 155), and S.B. Mohanty (NS 157). Two issues prepared in collaboration with the Unesco Regional Office of Education in Asia and the Pacific have also been freely drawn upon (NS 80, NS 129).

In addition to these sources, other documents used in the preparation of this document are:

1. Non-formal Education in Asia and the Pacific, An Overview, REOAP, Bangkok, 1982.
2. Thomas J. La Belle: Formal, Non-formal and Informal Education: A Holistic Perspective on Lifelong Learning; International Review of Education, Special Issue: Formal, Non-formal and Informal Structures of Learning, Vol. 28, No. 2, 1982.
3. Moving Towards Univesal Primary Education and Literacy, UNICEF Occasional Papers Series No. 4, 1984.
4. Education in the Least Developed Countries - Problems, Priorities and Programmes, by Sarah Colton, S. 106, Division of Educational Policy and Planning, Unesco, 1983.
5. Ananda W. P. Gurugé: Planning and Management for the Development of Primary Education Facilities, ROEAP, Bangkok, September 1975.
6. Ananda W. P. Gurugé and John Ryan: Education of Girls and Women in the Context of the Child Survival and Development Revolution (CSDR), Digest 22.

PREFACE

The focus of the present issue is on the problems being encountered, and responses being developed to overcome them, in the expansion of facilities for Universal Primary Education. The central message of the document is that non-formal structures of learning and community involvement have a key role to play in the expansion of basic learning opportunities in the developing world.

Our grateful thanks go to the authors of the papers and studies for allowing us to use their materials. Needless to add, however, the views and opinions expressed in this issue are those of the authors or of the writers of the original documents, and do not necessarily reflect those of Unesco.

Comments and suggestions from our readers will, as usual, be highly appreciated.

Dieter Berstecher
Chief
Unit for Co-operation
with UNICEF and WFP
Education Sector

January 1986

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SECTION I - INTRODUCTION

CHAPTER 1: THE CONCEPT OF UNIVERSAL PRIMARY EDUCATION

Basic Education

The goal of "Education for All" is founded on the principle that education is a basic human right and an inalienable pre-requisite for socio-economic, political and cultural development. In that context, primary education is conceived as a right of all children of school-going age in the world.

It is no more an ideal to be attained as and when resources and other cirumstances permit, but an operational objective with a time-bound target.

Universal Primary Education (UPE) by the year 2000 is a framework for educational action which allows a constant birth and development of new notions and concepts, strategies and approaches according to time, countries and circumstances.

It can be progressively achieved only through practical implementation of concrete educational projects or programmes wisely rooted in specific socio-cultural conditions of a given nation.

These projects or programmes need to be developed from a holistic point of view and should extend beyond such activities as Basic Education, Minimum Essential Learning, Functional Literacy and Numeracy etc., which have figured with varying emphasis in programmes supported by the international community during the past two decades.

To have a clearer understanding of Universal Primary Education (UPE), one has to refer to its component key concepts or notions, as they arose and developed over the last decade or so.

Universal free and compulsory 7 years primary education by 1980 was the target of a series of regional educational plans (e.g. Addis Ababa, Karachi, Lima) approved by the first round of Unesco-convened Regional Conferences of Ministers of Education and those responsible for Economic Planning.

> *The construction of primary schools, the training of teachers, the provision of textbooks, educational equipment and materials and increasing, for these purposes, the national outlay on education were the main elements of the strategy which was solely built on the basis of universal schooling. While significant achievements were recorded world-wide as regards the expansion of the formal system of primary schools, the target was found to be beyond the reach of many countries.*

Further, there were other problems to content with, e.g. the impact of the rapid quantitative expansion of primary education on:

a) the quality of such education;

b) the demand for places in the higher levels of education;

c) the relevance of the content of primary education to the life of the learners who came from much more varied socio-economic backgrounds;

d) the economic realities of coping with the social demand for education, unleashed by the campaign for universal free and compulsory education.

Thus new strategies and concepts had to be developed. In the wake of this search came two concepts which, for a time, seemed to dominate the thinking of educators in the international community: these are generally referred to as "**Basic Education**" and "**Non-formal Education**".

The general framework for the conceptual elaboration of Basic Education was proposed in the early 1970s in the Report of Unesco's International Commission on the Development of Education, Learning to Be, which identified a great deal of new educational thinking and advocated universalization of education.

It recommended that Universal Basic Education should be the top priority for educational policies.

In the following year, UNICEF, on the basis of the investigation of the International Centre for the Development of Education on new paths to learning, promoted the concept of minimum essential learning needs.

The immediate results of these two initiatives were that, **firstly**, the universalization of basic education was urged as a matter of priority, i.e. "All children must be guaranteed the practical possibility of receiving basic education, full-time if possible, in other forms is necessary." **Secondly**, a minimum package of attitudes, values, knowledge and skills was proposed centred around functional literacy and numeracy and implying the inculcation of positive attitudes towards co-operation, towards work, towards community and national development, towards continued learning. Emphasis was further placed on functional knowledge and skills for raising a family, for earning a living, for civic participation.

Along with these, "basic education" was advocated as an essential element of basic services to children and was expected to receive world-wide attention from governments as well as other agencies concerned. But there arose, in due course, serious problems, both at the theoretical level, e.g. the conceptualization of basic education, and at the practical level, e.g. the implementation of basic education programmes by the governments concerned.

A theoretical problem, that is of fundamental importance, relates to meaning: what exactly did we mean by "basic education"?

An analysis of recent literature on the subject reveals three definitions of "basic education". The first presents basic education in terms of literacy and numeracy; the second sees it as a form of primary socialization; whilst the third simply equates it with primary education.

In each of these definitions, basic education refers to a kind of knowledge and/or skills that are considered to form the basis or foundation upon which further knowledge and/or skills are developed.

As elaborated in the 1970s, "basic education" came to be differently understood and pursued in accordance with the following broad conceptual framework:

1. "Basic education" as the minimum provision of knowledge, attitudes, values and experiences which should be made for every individual and which should be common to all. It should be aimed at enabling each individual to develop his or her own potentialities, creativity and critical mind,

both for his or her own fulfilment and happiness and for serving as a useful citizen and producer for the development of the community to which he or she belongs. The term "minimum package" which was interpreted as implying paternalism or discrimination to the detriment of disadvantaged populations, was rejected and instead, "basic education" interpreted as the initial stage of a life-long process or as a process of self-realization with and through other learning experiences received considerable attention. The social dimension of "basic education" in the context of the Basic Services Approach found a more definite expression.

2. "Basic education" as a social concept: In the context of the Basic Services Approach, education is considered to be an essential component of every other basic service be it health care, nutrition, sanitation or the provision of safe drinking water. As a result, the concept of "basic education" was enriched by the acceptance or recognition of it as a social concept, meaning that it must be essentially a contribution to human and socio-economic development.

3. "Basic education" as an idea, not a system: It involves the acceptance of different paths of learning towards its goals. It is a concept which relates to individual attainment of goals, it is very basic when it refers to minimum survival needs; it is not considered as terminal but as leading to further study. It is viewed in the context of a partnership between various educational institutions, e.g. the school, the family and the community.

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In 1978, a further elaboration was made on the concept of "basic education" by a symposium sponsored by the Centre for the Study of Education in a Changing Society (CESO) and basic education was referred to as "education at the base" or education that takes place at the basic level of society.

Resulting from a process of dialogue and interaction among supporters of different points of view, the present concept of "basic education" carries a new meaning that is different from those hitherto accepted. "Basic education" in its present meaning does not as much exclude, but in fact includes, other meanings: e.g. basic education defined as functional literacy and numeracy, as primary socialization, as primary schooling.

The present concept includes these meanings, but also transcends them and views them in a wider perspective. This is so because "basic education", in the final analysis, implies aims or goals that refer to the existential need of people, which cannot be defined in purely functional terms, such as literacy, numeracy, technical skills, schooling. The conceptual framework which has developed around "basic education" (e.g. the right of everyone to a minimum level of education with special reference to literacy, numeracy life-skills and capacity for further learning; the optimal use of informal, non-formal and formal modes of learning in an integrated fashion; and the orientation of content of such education to the solution of problems of survival and development) thus remains at the very foundation of universal primary education.*

---

* Too often "basic education" has been presented as intended to make people function in a given society, as useful citizens and producers, somewhat ignoring its role as a means to enable people to exist as human beings together with other human beings in the world of today. As a result, the term "basic education" is sometimes the centre of a controversy among educational thinkers. Unesco prefers to avoid it altogether in its official documents and use more functional terms like primary or first level education and literacy/adult education.

The Problem

Despite the considerable expansion of primary schooling in most developing countries since World War II, it is sad to contemplate that even during the mid 1980s, one out of every two children in the developing countries today does not enjoy the benefit of a full cycle of primary education. Even though, by the early 1960s, most developing countries of the world had found it necessary to respond to the educational aspirations of their peoples and leaders by pledging themselves to universal primary education (UPE), experience was to reveal later that there had been, on the whole, insufficient recognition of (if not failure to anticipate) the fast movement of the target itself. They, therefore, overlooked to provide for it by much higher levels of resource mobilization and adopt more effective plan formulation and plan implementation.

Illiteracy goes hand in hand with low participation in primary education. Most of the children who do not enter primary education and a large number of those who drop out early become illiterate adults. Four out of ten youths and adults in developing countries cannot read and write.

No wonder the national governments and international agencies alike view the contemporary situation with deep concern and anxiety.

If UPE is to become a reality for every non-participating child of the developing countries before the end of this century, every care will have to be taken to see that the planning and programming of UPE avoids the pitfalls and hazards of yester years. To do that a clearer and sharper understanding of the many obstacles and unsolved problems that have stood in the way so far is absolutely essential.

The question of questions simply is this: why after all, have the developing countries not been succeeding in their efforts to find a place in school for every child of the school-going age, and keep him there long enough to acquire permanent literacy, when every year brings fresh reiterations of the resolve of their governments to reach that goal soonest, while substantially larger allocations for the purpose are now available than at any earlier period, and when there has been every co-operation from the concerned international organizations for years now to treat and develop UPE as a priority programme?

There are many reasons, economic, social, cultural and educational, among others; and these are often so closely interrelated, or deeply embedded in one another, that a simple cause-and-effect type of analysis is not always feasible. The exact combination of circumstances or factors frustrating a nation's struggle to universalize primary education vary from country to country, as shown by the findings emerging from hundreds of field surveys, investigations and evaluations made of the problem in different parts of the world. The three reasons having particular significance for the present discussion are:

1. poverty or economic deprivation of the people;

2. social and cultural difficulties in extending UPE coverage to girls and children from the disadvantaged groups;

3. the rigidity of the formal school and the irrelevance of its curriculum to respond meaningfully to the needs and conditions of the ordinary people.

Poverty

Many parents in the developing countries particularly those who live in the rural areas[1] even though interested in the schooling of their children, are unable to send them to school because of their grinding poverty; the costs involved prove to be much beyond their means. In many places a child is willingly sent to school between the ages of 6 and 9, but is withdrawn soon thereafter, as he now begins to become into something of an economic asset, being able to look after his younger brothers and sisters when the father or both the parents go out for work, or to assume responsibility for looking after the family cattle and taking them out to graze; to collect cow-dung, green leaves and dried leaves for manure making; help the parents on the farm; or do one or more of the many other chores central to the business of day-to-day living in a rural environment. In the eyes of the parents, local school is no place for him, and attendance is a complete waste of his time.

Consequently a major obstacle to achieving UPE in many developing countries today is the internal inefficiency of their educational systems. A 50 per cent drop-out rate in primary schools, which is not uncommon, means that a major part of the investment in primary education is wasted.

The table below presents the results of one exercise in adjusting gross enrolment ratios (GER) at the first level of education (both sexes) in major regions of the world, 1960-2000.

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TABLE 1

REGION	1960	1970	1980	1990	2000
World total [a]	77.5	84.6	90.8	94.1	96.4
Developed countries	105.8	106.4	106.2	105.1	103.9
Developing countries[a]	60.8	74.3	85.5	90.9	94.5
Africa	44.2	57.0	78.9	87.3	91.9
Asia [b]	67.4	76.8	84.1	88.5	91.8
Latin America and the Caribbean	73.4	92.3	102.3	105.6	107.4
Arab States [b]	50.4	65.7	81.7	89.7	94.0

[a] Not including China and the Democratic People's Republic of Korea.

[b] Data for the Arab States are also included in Africa and Asia.

Note: The term "adjusted" indicates that the population groups used in deriving these ratios for a particular region have been obtained by taking into account the organizational structure of education of each country in that region.

Source: UNESCO. *A summary Statistical Review of Education in the World: 1960-1980.*

Document No. ED/BIE/CONFINTED 38/Ref.1. Paris, 1981 (tables 10 and 24).

After adjusting for over-estimation in GER due to inclusion of children outside the age group in the statistics, drop-out rates and repetition rates, a plausible estimate would be that with an overall GER of 86 per cent in 1980, only half of primary school age children actually complete the cycle of primary education in the developing countries. If the present trend continues, with 95 per cent GER in the year 2000, it is unlikely that more than six out of ten children will be the beneficiaries of a complete cycle of primary education.

Further, while most developing countries have endeavoured to provide education to all sectors of the population, they have not been able to remove or lessen the enormity of the inequalities that separate the rural from the urban sectors. In Burkina Faso (Upper Volta), for instance, of the primary enrolment rate of 14.55 per cent in 1980, that of urban areas was relatively high--53.39 per cent in the capital, while that in rural areas was very low--4.7 per cent in Dori. Until these inequalities are redressed, the lack of educational provision in rural areas, both in quantity and appropriate quality, deprives the vast majority of their people of even minimal educational opportunities and helps perpetuate disadvantages.

While the long-term solution to such horrendous disparities can only come through general economic improvement of the living conditions of the rural people, some of the reasons that have been adopted to mitigate the situation are:

- *creation and dispersal of schooling facilities in such a way that there is a school within walking distance of most young children;*

- *provision of school meals, free textbooks and school uniforms, subsidized travel and hostel facilities;*

- *adjusting the school calendar to the seasonal and daily requirements for helping hands at home and on the farm;*

- *recruitment of female teachers; and*

- *involvement of parents and community members in school management.*

Social and Cultural Barriers

Despite several decades of educational development less than half the girls in developing countries, as a whole, receive a complete primary education and a much smaller proportion have access to secondary, tertiary or vocational education. Equal access to school education has been achieved in a few countries only and in many, sex disparities are marked at every educational level. Although the situation often differs from country to country, socio-cultural influences are a major factor inhibiting the educational progress of girls so pervasively.(2)

> *Cultural conditioning operates through the total process of socialization, through child rearing practices and play and learning materials, leading women to accept an inferior self-image and lower levels of aspirations, motivation and achievement. This lack of self-confidence has been cited as a barrier to progress in several studies and reports.*

Where educational opportunities are available, socio-cultural barriers to equal utilization of opportunity are clearly seen in circumstances in which parents bear the cost of education or need the labour of their children to supplement the family income. Inability to pay fees, and purchase books, equipment and clothes compels parents to invest in the education of their sons, whom they see as

a source of future family support, in preference to their daughters, whose economic contribution could well be to a different household. Priority is therefore invariably given to the education of boys. In some populations early marriages make it difficult for girls to go to school or participate in other training programmes.

Girls are particularly disadvantaged by the fact that in countries with difficult terrain and lack of transport facilities, access to schools is even more difficult for girls than for boys. In many parts of the world, this geographical factor has militated against girls obtaining access to secondary education, specially as the prevailing cultural mores emphasize the protection (often, by means of segregation or seclusion) of girls after puberty.

> *In conservative societies, lack of women teachers in remote areas has been an obstacle to increased participation. Last but not least to be mentioned is the inflexibility of the formal education system which has greatly discouraged the girls' participation. The insensitivity of the administrative machinery and the rigidity of the educational structure prevent its adjustment to the socio-economic needs of rural children, thereby making it so very difficult for them to attend school uninterruptedly. Elsewhere working mothers are dependent on the assistance of their daughters in looking after younger siblings and in innumerable household chores except in circumstances where the extended family network is still available or where affluence permits the employment of domestic aids. It is not uncommon therefore to see girls in both urban and rural economically deprived families ministering to children little younger than themselves and drawing water, collecting fuel, cooking and cleaning the house when they should be in school.*

In many instances, vocational education is the weakest sector of the education system and the link between education, training and employment, which in the eyes of parents gives relevance to investment in education, is conspicuous by its absence. Girls are even more disadvantaged than boys in this respect, and there is little awareness of the needs of specific groups of women for continuing education facilities, and for vocational training programmes to increase their prospects of socio-economic mobility. Cultural impediments as stated earlier, affect the education of women and girls in diverse ways and make it difficult for married women to continue their education at tertiary level, since the dual responsibilities of household drudgery and education or work are often difficult to combine.

The resultant situation in many countries of the developing world is that the majority of girls never go to school, or if they do, they tend to leave early and are relegated to the household. That is why their enrolment ratios continue to lag behind those of boys everywhere, as is easily seen from Table 2 on page 16.

Some of the strategies commonly adopted to expand and to improve the quality of girls' primary education are:

- *making primary education free,*
- *free supply of books, clothes, transport and meals, loans scholarships and other incentives to attendance,*
- *upgrading of incomplete feeder schools into full-fledged primary schools,*
- *hostels for rural girls,*
- *employment of women teachers in larger numbers, and provision of residential facilities for them, particularly in the rural areas, and*
- *opportunities to re-enter the formal education system after premature leaving as well as to change from formal to non-formal courses and vice versa.*

Many of the educational and other disabilities experienced by girls in the developing countries are very much part of the experience in general of children coming from the deprived sections of their populations. To facilitate measures towards their educational and other advancement, some countries, India and Malaysia for example, have found it necessary to identify such groups legally or constitutionally.

> *While some definite progress has been made in ameliorating their lot, much more remains to be done if the discrimination and inequality from which their children continue to suffer in education, health and employment, have to become a thing of the past.*

A few years ago one of the important publications of the Unesco-UNICEF Co-operative Progamme had invited attention to the following scenario in the less developed countries:

"Every half-minute, 100 children are born in developing countries.

Twenty of them will die within the year.

Of the eighty who survive, sixty will have no access to modern medical care during their childhood.

An equal number will suffer from malnutrition during the crucial weaning and toddler-age--with the possibility of irreversible physical and mental damage; and during this period their chance of dying will be twenty to forty times higher than if they lived in Europe or North America.

Of those who live to school age, only a little more than half will ever set foot in a classroom and less then four out of ten of those who do enter will complete the elementary grades.

This situation is especially disturbing when we realize that three-quarters of all the world's children under fifteen years of age--nearly 1000 million children--live in developing countries"(3)

TABLE 2: PERCENTAGE OF GIRLS' (6-11) ENROLMENT IN SOME DEVELOPING COUNTRIES

COUNTRY	YEAR								
	1960	1965	1970	1975	1980	1985	1990	1995	2000
Afghanistan	14	17	16	16	18	21	25	28	31
Bangladesh	26	29	31	33	36	36	38	40	42
Benin	29	32	31	31	35	36	38	40	41
Bhutan	3	8	6	25	33	40	44	44	42
Burkina Faso	30	33	37	37	38	38	39	40	41
Burundi	26	31	31	41	41	41	42	42	43
Central African Republic	21	28	34	38	39	42	44	45	46
Chad	13	20	27	28	29	31	33	35	36
Democratic Yemen	21	23	21	33	38	40	41	41	41
Ethiopia	29	33	37	35	38	40	42	44	45
Gambia	32	30	31	34	34	36	37	39	40
Guinea	27	31	33	34	36	36	37	38	38
India	33	36	37	38	38	40	..	43	44
Mali	28	34	38	36	38	39	40	41	42
Mauritania	20	25	29	37	39	41	43	43	43
Morocco	29	30	34	37	38	40	41	43	44
Nepal	13	16	16	16	27	29	32	33	35
Niger	31	32	35	35	38	39	40	41	42
Oman	-	-	15	30	36	41	44	45	46
Pakistan	21	23	26	29	26	27	30	32	35
Somalia	28	25	28	39	38	41	43	44	45
Yemen Arab Republic	3	5	10	11	13	17	21	26	31

SOURCE: Trends & Projections of Enrolment by Level of Education and by Age, 1960-2000 (as assessed in 1982), Division of Statistics on Education, Office of Statistics, Unesco, March 1983.

It is a matter of continuing concern to national and international authorities that this scenario has not as yet shown up many firm indicators to suggest that a significant change has occurred or is well underway.(4)

The Rigidity and Irrelevance of the Educational System: Formal School is not Enough

The formal primary school with:

- a single entry point,
- sequential grade arrangement,
- fixed working hours,
- inflexible term schedules, an academically oriented curriculum geared essentially to the secondary school, and
- a formal examination system with its own rules to determine whether at the end of the year a child will be considered good enough to make the grade or not

tends to prevent many a young child of schoolgoing age from taking advantage of the opportunity this institution is supposed to represent.

In many developing countries, with their rural and other depressed communities in a preponderant majority, perceptive observers are inclined to look at the formal primary school as an elitist institution which is too rigidly structured to meet the educational and developmental needs of their people. A recent study of the Afar tribe in Ethiopia indicated that, out of a population of about 34,000, only 40 children were in primary school and less than 10 in high school.(5)

But this growing disenchantment with the formal primary school is not limited to the inflexibility of its structure only. An increasing number of critics consider its curricular offerings also to be of poor quality, patently dysfunctional and quite ill-suited to the manpower needs of their growing economies or to the personal needs of their youth.

Education--in a situation of extreme poverty and deprivation--can only be relevant to the extent it is concerned with health and nutrition, food production and income-generation, water supply, and environmental protection, and similar other basic community needs.

The primary school or literacy programme obviously cannot solve all social and economic problems, but they likewise cannot ignore these vital concerns and still claim to be relevant to the life and circumstances of the people to be served.

It also needs pointing out that when children in developing countries are able to attend a primary school, they are likely to receive an urban-oriented education that tends to alienate them from their rural background. Both they and their parents, and probably their teachers, will regard schooling as the gateway to privilege, as the chance to escape from rural poverty. If they reach high school, they will perforce have to go to town and will probably stay there. Even with a modicum of primary education, they may wish to chance their luck in the towns rather than in the rural areas.

Take Sudan for instance. The 96,000 tenants of the Gezira Scheme have regarded sending their children to school as a first priority. The education their children have received is so unrelated to the economic activities of the Gezira Scheme that both parents and pupils would consider a return to agriculture as a "waste" of their education. (6) Over the years, the young have left the Gezira Scheme in thousands. It is believed that some 80-90 per cent of today's tenants are over 50 years of age, and some 70 per cent of them are illiterate.

One Indonesian scholar has attacked the whole ideology of what he describes, satirically, as the "intelligence factory". "Possibly the most striking aspect of our educational system is the lack of balance between the infrastructure we call school and the world which exists outside ... The real world has been developing at a pace which almost overtakes events as they unfold. Cities have been expanding rapidly ... Our cities have been drawn into the global culture ... All kinds of new information, absolutely new information, has reached here and spread ... Belying their stable appearance, the villages have also experienced drastic change. Through the transistor radio, the local military presence, family members living in or commuting to the cities in greater numbers, new and strange kinds of information have been reaching the villages and spreading. What happens to an Indonesian "schoolchild"? What is his daily "educational experience"? He finds himself in "two worlds".

> *"In school he studies without equipment the structure of the human body, of animals and plants. He studies geography by memorizing lists of cities, rivers and commodities as if he were being trained to be a bus conductor or a good product seller. He studies history by memorizing dates, events and dynasties. He studies civics and sociology through glorification of national heroes... Outside, he finds that concrete, real situations never occur in isolation but are always interrelated..."* (7) *This is, of course, an aspect of the wider crisis in education. But if educational provision is hardly relevant in the cities, how remarkably irrelevant is it in the villages of the poor?* (8)

Yet another disturbing fact is that most children in developing countries, even when they have the opportunity to go to school, are subjected to an educational experience which, to say the least, provides only a weak basis for permanent literacy, numeracy or further learning. In some countries, especially in Sub-Saharan Africa and South Asia,

according to experienced observers, the situation has reached a crisis because a substantial proportion of children are unable to read and write even after going to primary schools for four or five years. The pressure to expand the system without the necessary resources to pay for teachers, facilities and instructional materials have caused this situation.

> *An international evaluation of educational achievement in 19 countries has shown that pupils in developing countries achieved far less than those in the developed countries, in all the tested subjects. A typical finding showed the mean score for students in a developing country to be in the bottom 5 to 10 per cent of students from a developed country. Quality of instruction is a relative concept and it can sometimes be used for an excuse for restrictive and elitist education. At the same time, however, primary education becomes a meaningless and wasteful exercise if a minimum standard of learning achievement is not enforced and if students fail to learn to read and write, thus failing to acquire minimum skills for life and further learning.* (9)

Such are the many challenges facing the poorer nations in their efforts to universalize primary education. Of course, each developing nation has its own perception of the priority problems and measures necessary to overcome them. There is, however, a growing convergence of thought as regards the limitations of the formal system of education. Not only is its expansion as a means of meeting the social demand for education impracticable due to resources but also it fails to satisfy the diverse learning needs of the expanding clientele. Hence the need to explore newer and more effective paths to learning.

Universalization of basic education through the formal system, and progressive extension of the period of formal schooling through raising the minimum school-leaving age, the target for many developing countries in the early sixties, has proved for them to be a receding target despite massive increases in educational budgets. As it becomes clear that educational budgets cannot continue thus to expand, that they may already be at or beyond their viable maximum as a proportion of GNP, and as evidence continues to accumulate of the inefficiencies and dysfunctions of the formal school system, more of the same is fast loosing its credibility among educational planners and policy makers alike.

It is in these circumstances of severe monetary constraints that a country may be inclined to go in for mobilization of community resources as one effective device to get over the hump.

Similarly, when construction of school buildings, particularly in the rural areas, is seen as a serious challenge, there may be growing interest in developing simple low-cost designs suited to the use of local building materials.

When trained teachers are in short supply, there may be less and less reluctance to press into service under-qualified local personnel with a short initial orientation, and provide refresher courses from time to time through mobile training programmes, correspondence courses or other in-service activities.

Shortages of textbooks may likewise be met through production of indigenous materials more sensitive to the physical and cultural characteristics of the environment and to the learning and survival needs of the learners.

Non-formal Education

But perhaps the most significant response as yet to the challenges of UPE has been that of non-formal education (NFE). The concept is admittedly an evolving one; as such,

the term NFE, as we shall see later, is not very precise and can cover an enormous variety of programmes.

Sometimes it refers to part-time general education for school drop-outs or non-attending children.

Sometimes it refers to spare-time programmes of a vocational nature aimed at increasing productivity or imparting of skills in marketing and management for self-employment.

Sometimes the term is used for programmes of functional literacy and numeracy, health and nutrition, for adults as well as young learners.

What characterises NFE programmes as genre, is their:

- greater and more direct relevance to the educational needs and aspirations of the learners,

- flexibility of organization,

- capacity to adjust to the time constraints and other circumstances of the participants, particularly girls and those from the disadvantaged sections of the population,

- greater and more intense application of the local resources of the community, both material and human, and

- its inexhaustible potential, as it were, to offer in conjunction with formal education, recurrent opportunities for life-long learning.

CHAPTER 2 : NON-FORMAL EDUCATION - CONCEPT AND MEANING

Origin and Background

The term, 'nonformal' education', was introduced in the late 1960's to signal a need for creating out-of-school responses to new and differing demands for education. Although there has always been some attention given on out-of-school education and on acknowledging the importance of community resources for teaching and learning, the new term, 'nonformal', helped to pinpoint or even to legitimize this attention.

Non-formal education (NFE) basically was born out of disillusionment with the capacity of the formal education system to respond adequately to the demands of new social and economic conditions. We may discern yet another radical approach to NFE in some of the post-industrial societies of Europe and North America. The arguments of Ivan Illich have carried conviction to many in these societies, and have produced a spate of more or less radical 'deschooling' theses, as well as the more moderate literature of recurrent and life-long education. New kinds of non-traditional education have appeared in America and elsewhere, and concepts such as the 'invisible college', learning webs and networks have acquired currency.

Equating education with learning, Coombs and Ahmed[1] identify three types, namely, informal, non-formal and formal education.

> *Informal education is defined as a life-long process by which every person acquires and accumulates knowledge, skills, attitudes and insights from daily experiences and exposure to the environment; non-formal education is "any organized, systematic,*

educational activity carried on outside the framework of the formal system to provide selected types of learning to particular subgroups in the population, adults as well as children."

A major difference between these two processes rests with the deliberate instructional and programmatic emphasis present in non-formal education but absent in informal education.

The third or formal mode of learning is defined as the "institutionalized, chronologically graded and hierarchically structured educational system, spanning lower primary school and the upper reaches the university." (2)

The three modes of learning--formal, non-formal and informal--may conveniently be seen as forming a spectrum, at one end of which are highly structured and consciously planned learning experiences associated with schools, and at the other end, informal, incidental learning which takes place almost sub-consciously through the medium of culture, home, work place and media. Non-formal education spreading itself between the two ends of the spectrum may then be seen as offering alternatives to formal education while sharing with informal education the characteristics of flexibility and immediate relevance.

Non-formal education brings under its umbrella all organized educational activities outside the framework of the organized formal system of education.

The scope of its activities is, therefore, limited only by the exclusion of what goes on in the formal system of general, technical and higher education. Even with this system it could and should have close linkages depending on the forms and structures conceived and evolved.

"Where resources and the organizational capacity do not require the restriction of operations, the

clientele could well be everyone from the cradle to the grave, as it were. This theoretical position reflects, of course, the ideal but, nevertheless, it also indicates the possibilities open to non-formal education."(3)

While programmes of non-formal education are increasing in range and diversity in developed and developing countries alike, in the latter these have so far been conceived and provided largely as part of remedial education. But this need not be so. Non-formal education has enough potential to offer learning opportunies for all including those who have successfully gone through all the stages of formal education.

In a fast-changing world, requiring ever new vocational, technical and scientific knowledge and skills quite apart from an individuals' desire for self-fulfilment, the formal system cannot provide all of the learning needs of a society's quest for knowledge and skills; the formal system's inflexibility and its "time and place bound" rigidity being its major shortcomings. Altogether non-formal education may be thought of more as a new philosophy and approach than as a single model, blueprint or prescription.

With its emphasis on needs, situations and cultural diversity, it can provide an effective corrective to the possible dangers of a single monolithic system of formal education. Not that non-formal education itself is entirely new; non-formal or community education occurred in all societies long before formal education arrived on the scene, but it has been largely ignored by those running or managing the formal system. If the values of universalization and democratization of learning opportunities on which Edgar Faure (4) and his fellow commissioners laid so much emphasis have to have any meaning, the limitations of the formal education system at once become all too obvious.

Deprofessionalization of Teaching

The NFE approach has a number of important implications, one of which concerns the preparation and role of the teacher. Since the orientation of NFE is towards the community and the learner rather than towards the school and the teacher, with consequent overtones of 'deprofessionalization' of education, the role of the teacher changes significantly from instructor to facilitator and manager of learning opportunities; the teacher's oft-assumed monopoly of teaching and of the paths to learning is broken.

> *The results can be rewarding for teachers as well as students, but the transition may be difficult and painful. It is hard to avoid this conclusion, or to deny that non-formal education does tend to have an 'anti-expert' quality, with some challenge to conventional professionalism and professional interests among teachers and others. This is not to deny however that non-formal education demands a high level of sensitivity and expertise from its practitioners.*

The hint of "deprofessionalization" which NFE undoubtedly carries has often been misread or allowed to create an impression that such education is really a second-class education meant for those who come from the rural or deprived segments of the population.

> *No wonder there is often considerable resistance to any idea of a dual system of education, urban and rural, on the ground that even though such duality exists, to recognize it would be to legitimize and perpetuate inequality. Such resistance would be fully justified if NFE was intended or turned out in practice to be a second rate education for the poorer people, having only a compensatory role to play.*
>
> *Its true promise lies in offering learning opportunities of such 'quality and relevance', that it becomes and is seen by the people as a*

Its true promise lies in offering learning opportunities of such 'quality and relevance', that it becomes and is seen by the people as a respectable and much sought after alternative to formal education. When that promise is even partially realized, the discussion would be not about a formal urban system and a non-formal rural system, but about a diversification of modes throughout, so that formal and non-formal modes may be available together and choice of the most suitable mode--which may be non-formal rather than formal--can be made by urban and rural people alike.

Planning and Co-ordination

Since the target groups of non-formal education programmes are likely to represent a wide spectrum of the population, with diverse backgrounds and needs, the identification of local programmes, their administration and co-ordination, should be effectively decentralized so as to generate more local initiative and resources, and motivate the community to identify itself with the programmes, and consequently, to develop a sense of ownership of the concept of development. Such decentralization calls for the granting of considerable autonomy to the grassroots level workers. Decentralization of the control of programmes, and their mode of implementation beyond a certain lower limit, may however, not be productive, due to the limited experiences of average workers at the micro-level.

Despite the largely self-reliant and community-based character of many programmes of NFE in some places, some co-ordination between them, to achieve the best results may still be necessary. The need for such co-ordination is particularly great in countries where planning for non-formal education programmes is either done on an ad hoc basis by various agencies, or is under the umbrella of national or sectoral educational planning. So also in situations where non-formal education programmes of a specific nature are planned and implemented by more than one governmental agency (e.g. agriculture, education, rural development, labour and social welfare).

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In many developing countries, it is common for one of the government implementing agencies to be nominated to co-ordinate NFE programmes in the field, but effective co-ordination often fails to materialize because of the many inter-agency rivalries and departmental jealousies. The problem is exceedingly complex, and will not yield to any one single solution; each country, it seems, must fashion its own approach according to the prevailing situation. It may be mentioned parenthetically that a particular Group* meeting in Asia considered this particular problem and suggested the following three approaches:

1. At the highest national level, the inter-ministerial/inter-departmental co-ordination could be ensured by the Prime Minister's Secretariat (or the highest executive authority), whereas at the village level, a local body (people's representatives) could be made reponsible for co-ordinating the activities of various development departments;

2. Chief Executives of the district could act as co-ordinators for non-formal education programmes in the respective districts; and

3. National Councils of Non-formal Education, including Adult Education, with branches at various levels, may take the responsibility for co-ordinating non-formal education programmes.

Linkages between Formal Education and NFE

A very vital aspect of the planning, co-ordination and development of NFE is the need to establish linkages between formal education and NFE. It is only through such linkages that

* Group A on non-formal and alternative structures in education at the fifth annual consultation meeting of APEID, Bangkok, 1978.

NFE can achieve parity of status with formal education and dispel the impression that it is a second rate programme designed primarily for poor people. Failure to provide such linkages may well jeopardize the development of NFE as a basic educational service.

To establish effective linkages between formal and non-formal education programmes, an administration may find it necessary to replace the present formal grade-wise educational structure (primary and secondary education) by a unified "ungraded" structure.

The proposed structure may correspond to the existing formal system, in the sense that Stage I should be considered equivalent to primary education, whereas Stage II would correspond to secondary education. But the duration of each Stage will vary according to the ability and application of each learner. Each Stage should have specified objectives, which could be achieved, following either formal or non-formal educational modes.

The learner who desires to enter the next Stage should be considered qualified, if he shows the mastery of the objectives set forth in the previous stage, irrespective of how the specific mode of education was followed, as well as the duration of formal classroom attendance.

This system, if followed, could help bring formal and non-formal education closer to each other. It is also assumed that the curriculum for each stage will be developed with active participation and collaboration by representatives of various development departments/organizations (such as agriculture, health and industry), as well as the representatives of the community.

Recognition by the public of the importance of non-formal education could also be enhanced through the liberalization of formal education, by relaxing its rigidity and making it more flexible.

This could be attempted, for example, through the adoption of the credit system, through the breaking down of barriers that compartmentalize programmes of formal education, and through the designing of inter-departmental programmes, leading to diplomas in inter-disciplinary competence. In this way the students will be free to choose combinations of courses/programmes, so that provision, as a whole, will cater more to their individual needs.

Slowly but steadily many developing countries are now beginning to recognize the need to establish linkages between formal and non-formal education. These arrangements are helping to enrich experiences in both formal and non-formal education programmes, as well as the experiences of the learners themselves. Some examples are:

- the Multiple-Entry Scheme in India,
- the Second Chance Education Programme in Thailand,
- the Basic Education and Junior Trainee Scheme in Singapore,
- the Accreditation System in the Philippines,
- Allama Iqbal Open University in Pakistan,
- Free University in Iran,
- the National Development Service in Nepal,
- the Youth Civic Action Programme (YCAP) in the Philippines,

- the Kuliah Kerja Nyapa (KKN) (on the job training programme) in Indonesia,

- the Complementary Education Programme in the Socialist Republic of Viet Nam,

- the students' participation in rural development programmes in Cuba,

- the community mobilizing units in Niger,

- education and training for integrated rural development in the Central African Republic,

- the Damfa Village community education and development in Ghana, and

- the Guédiawaye Community Development in Senegal.

An interesting example of purposeful articulation between school education and NFE is provided by the Education Corps and Tribal Tent School in an Asian country which had the following features: (i) using one teacher for five classes; (ii) not using permanent school building, but tents which are taken down, carried to the new place to which the tribe moves, and pitched again to resume classes; (iii) having flexible schedules which are tuned in with the natural rhythm of the tribal life, like adjusting summer vacation acording to the convenience of the students and their families; (iv) employing 'half-educated' people from the tribe, even those without diplomas, to serve as teachers after they have been given 12 months of training; (v) providing training, such as carpet-weaving, low-level repairman's training etc.; (vi) providing a link with formal education by sending the best pupils to secondary school upon completion of the primary-level Tent School, and channeling the better ones to the universities.

SECTION II - COUNTRY EXPERIENCE OF NON-FORMAL EDUCATION

Presented in this Section are three promising attempts from three different countries of the developing world to evolve NFE programmes for young people in need of education, but barred by circumstance and the legalities of the formal system from taking advantage of the opportunities the system is supposed to offer.

The attempts vary in range, scope and clientele, but they all have a common ringing message, which is this: if countries and communities are prepared to recognise the primacy of the learning needs of their people, if organisers are prepared to take initiative, and willing to pool and creatively use the community resources available for the purpose, and if successful experiences can be suitably employed to serve as a basis for planning and launching programmes of larger scope and dimensions, then there is no good reason to think why the educational and the resulting social and economic deprivations of the disadvantaged should not start diminishing substantially and fast.

The three countries from which the stories come are: Bangladesh, India and Kenya.

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CHAPTER 3: IT IS BETTER TO LIGHT A CANDLE THAN TO CURSE THE DARKNESS - A STORY FROM BANGLADESH(1)

FARIDA ATTENDS A TWO-HOUR SCHOOLDAY

Eleven-year-old Farida is the third child in her family of eight children. Her father is a rickshaw driver, working in Dacca City, where Farida's family lives. The family's income is meagre, and Farida - being one of the older children - is required to work in various ways to contribute to her family's welfare.

Besides caring for her brothers and sisters while her mother works in the mornings, Farida cares for a number of other children in the neighbourhood. Although Farida receives relatively little money for her work, it is nonetheless an important contribution, making her an economic factor in her family.

In spite of her responsibilities in her home, Farida finds time to attend the local community school two hours a day, from 2 - 4 p.m., after "normal" school hours - a time which does not interfere with her work.

Since starting school, Farida has learned to read and write and to add and substract. She now enjoys reading simple stories to her younger brothers and sisters, and can help her family keep records at home.

Farida's teacher is a young girl from the community, who has completed high school and has taken a keen interest in community service. Although the financial rewards from the community school are in no way commensurate with the young teacher's services, the community support and recognition, combined with her own motivation, provide the impetus for her to help children like Farida to have basic learning opportunities.

Farida and her family have aspirations for her to continue to learn. The two-hour-school meets her needs by providing her with useful knowledge and equipping her with the basic skills for further learning, as well as enabling Farida and her family to be more self-reliant.

MUKTAR GOES TO SCHOOL EVERY OTHER DAY

In Ahladipur, a village about eighty miles from the urban area in which Farida lives, 13-year old Muktar also works to help his family. Looking after the cows and goats, gathering firewood, and helping in the paddy field are some of Muktar's duties.

Muktar must walk three miles to the village school, often in inclement weather. He crosses two rivers, which are often flooded during the rainy season. Because of Muktar's responsibilities at home, and the environmental conditions surrounding his life, he attends school every other day.

On the days on which Muktar is not in school, he has "homework" to do. Around his home and community Muktar is able to try some of the new things he is learning in school. He has planted a vegetable garden, trying some new vegetables which have been introduced at the school as being rich in food value.

Recently, Muktar has been able to acquire a few chickens, which now provide eggs to supplement his family's diet. Soon he will get some fish to raise in the pond. The inclusion of such vegetables, eggs and fish in the diet of Muktar's family improves both the quality and quantity of food intake for the family.

What Muktar is learning not only improves his family's life, but his neighbours have also begun to take notice of what is taking place around Muktar's home and are interested in learning more about these changes.

The three-day-school offers Muktar practical knowledge and useful skills while enhancing his contribution to his family's welfare and that of his community.

SHAMIN'S MOTHER LEARNS AT THE COMMUNITY CENTRE AFTER WORK

Shamin's mother, Hosnara, lives in Patwkhali village. After Hosnara completes her daily household chores - marketing, preparing meals for the family, and helping in the field - she attends classes for mothers from 4 - 6 p.m. at the village community centre.

As a child, Hosnara was not allowed to attend school, for this privilege was reserved mainly for the boys in her family. There wasn't enough money to send all the children to school, and since she was a girl, she had to stay home and help her mother.

Hosnara's classes now open a new and exciting world for her. Not only does this educational opportunity provides Hosnara with marketable skills, such as jutecraft, but provides an opportunity for functional literacy, as well as knowledge in areas such as family planning, child care, nutrition, and sanitation, which contribute to the general well-being of her family.

The opportunity Hosnara has for learning and the subsequent acquisition of practical skills and useful knowledge not only improve her status in her family and the community, but also enable her to respond better to her children as they grow and learn.

Hosnara realises the positive difference her own educational experience has made in her inter-action with her school-going children, which is in contrast to what she observes in the home of her friend, Begum, who is illiterate and is unable to respond appropriately to her school-going children.

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Hosnara has taken it upon herself to explain to Begum how important it is for her to participate also in the community education. Begum is being motivated by the fact that her educational experiences will not only contribute to her family's well-being, but will alleviate the alienation which often occurs between illiterate mothers and their school-going children.

Hosnara encourages Begum and others like her to join the community learning centre classes. Hosnara's schooling, although late in coming, has made her not only an active participant in her own personal fulfilment, but she has also become an effective motivator for the betterment of quality of life in her home and community.

These stories of two children and a mother are exemplary of dramatic changes taking place in educational systems in many developing countries to accommodate the unique educational needs of children and mothers who work. The exploration of bold, new, and unorthodox approaches becomes necessary if the millions of unreached children and mothers like Farida, Muktar and Hosnara are to have minimum learning opportunities.

CHAPTER 4: EXPERIMENTAL NON-GRADED SINGLE TEACHER EDUCATIONAL CENTRE FOR OUT-OF-SCHOOL CHILDREN - A STORY FROM THE STATE OF MAHARASHTRA IN INDIA

Educational planners and administrators concerned with UPE in the developing countries have had sufficient experience to realize by now that the conventional formal school approach will never be able to meet the educational needs of out-of-school working children because of the unfavourable conditions of their homes and because of the inability of the school to offer programmes that are meaningful to them. An alternative approach could be to think in terms of offering them instead a part-time programme having significance for their learning and work needs. One such NFE programme was successfully conducted by Dr. D.V. Chickermane[1] in a rural area in the State of Maharashtra (India). Some of the interesting details of the experiment follow.

The Preparatory Survey

Before establishing the part-time experimental Centre at the Research Centre at Gokarn, the researchers carried out a detailed survey of a compact block of 54 primary schools in and around Gokarn. The main idea behind the survey was to assess the extent of non-participation among children of school-going age in the concerned villages, what they were normally doing that kept them away from school, and to determine what kind of a programme would meet their needs best.

The block selected for survey consists of 30 villages within a distance of 15 km from Gokarn. The population of these villages was 28,200 with the mean working out as 940. Of these 30 villages, nine had a population less than 500 each, and another ten had between 500 and 999. The villages

were small, the bulk of them with a population of less than 1000. Only two villages had a population above 2000. These villages were inhabited by farming population, particularly small cultivators or landless labourers. Owing to the tenancy laws, the tenants had now become owners of the land. The plots they cultivated were very small, often less than an acre (=0.4 hectare). There were no industries in these villages.

Out of a total enrolment of 2482 as shown in the registers of the 54 schools in the survey block, as many as 578 (23%) were found to be children who were not attending. The school registers showed most of these as repeaters, but gave no other information about their non-participation.

The survey showed among other things, that the schools in this rural area worked in two sessions, a morning session from 8. a.m. to 11. a.m. and an afternoon session from 2.30 p.m. to 5.30 p.m. As such children who attend these schools have got to attend on a full-time and have also to be regular in attendance. Children who cannot attend full-time, or can attend on some days only have no place in these schools. As regards what these children were doing when they should have been in school, enquiries revealed the existence of three groups of children:

- Children who look after youngsters at home (around 40%, consisting mostly of girls)

- Children who help their parents on the farm (around 40%)

- Children who take up petty jobs in tea-shops, hotels, shops, or work as domestic servants, etc. (around 20%)

Discussions with the out-of-school children and their parents provided several significant pointers to the kind of learning opportunities these children needed to resume learning.

(a) If schooling is provided it should be part-time, preferably in the evenings when children were free from their work and could attend. By that time, most parents returned home and could release their children for schooling.

(b) The schooling should be flexible. This meant that late-comings and frequent absences should be tolerated. The school should admit children of varying abilities and enable them to progress at their own pace.

(c) Children were accustomed to work. As such, the school curriculum should make full use of their working habits. Academic subjects or other school subjects should be activity-based.

(d) Education of out-of-school children should be related to their work and aim at giving them better skills in their day-to-day work. The schooling should be oriented to village development as they would, generally, live in villages and not migrate to urban areas.

The Part-time Centre

A part-time experimental centre with financial support from the National Council of Educational Research and Training, New Delhi was accordingly set up in the premises of the Research Centre at Gokarn. A room of 400 sq. ft. in area and an open pandal (pavillion) with a covered roof of the same size were placed at the disposal of this centre. There was a garden in the compound for practical work for the children. The garden contained coconut and areca-nut trees. The garden was equipped with an electrically operated motor pump for irrigating the trees. There was closeby a small colony of farming population and, as such, it was convenient for the Centre to draw upon the resources of the colony for its educational programmes.

Enrolment: A house-to-house survey of the area in the neighbourhood of the Centre was undertaken to locate out-of-school children. Parents were contacted, but they took the Centre to be but one more school of the Government primary school type, which the children had earlier joined and then left. They were unwilling to send their children to such schools because they could not spare their children full-time.

> *They had to be convinced that this Centre was not a full-time school like the Government school, and their children could come on days whenever they were free, at a time suited to them. Children were allowed to bring their baby brothers or sisters, whom they had to look after and arrangements were made to look after the children by the children themselves.*

Thus it was possible to enrol thirty children. Most of these children were non-attenders while some had never been to school.

Attendance: The attendance was never full; 15 to 20 children attended the Centre. They came generally in the afternoon. But some came early and some late. Some brought babies in their care and a separate place was allotted to them. Some children remained absent on some days owing to work at home or on the farm.

> *However, they came whenever it was possible for them to come. Since the learning matter was arranged in graded assignments, children could take up the assignment due and proceed with it.*

Difficulty of teaching: The main difficulty was that of teaching these children who did not form an homogeneous class. There were children of different levels and frequent absence and late coming accentuated the differences between

the groups. Classroom teaching methods used in our schools were out of place in a mixed group like this. There were no grades at all. It was an ungraded unit. Since the number of children available for the class was thirty, only one teacher could be sanctioned for such a unit under the departmental regulations. In the circumstances, the Experimental Educational Centre for out-of-school children can be described as a Non-graded Single-Teacher School. As there is only one teacher to teach, it was found that pupils will have to rely a great deal on individual work and guidance from senior students. Another clearly foreseen need was for careful recording of each individual pupil's progress.

Graded Units in Learning: The basis of the learning process was a sequential scale of learning units. There were known as Assignments. Since these assignments were serially numbered, a child would take up any unit, subsequent to the one he had already completed. A boy who had completed the fifth assignment in reading and the tenth assignment in arithmetic could take up the sixth assignment in reading and eleventh assignment in arithmetic. Such a graded scale of assignments was possible for academic subjects e.g. language and arithmetic. In language, reading matter could be graded and children could take up units in a sequential order. In arithmetic, also, manipulative skills in the fundamental operations and the rule of three could be graded and children could take up the units one after another. The learning matter was copied on thick drawing sheets so that it could stand the use by several children. Some of the units were of the programmed learning type, with blanks for filling in the answers, answers being concealed in the margin so that they could be verified after the child gave his answer.

Group Learning: Preparing graded assignments was one part of the learning programme of a non-graded single-teacher school. The second part related to how these learning units were mastered. Since there was only one teacher for the whole school, there could be no classroom teaching in subjects where graded units were constructed.

But it was necessary to provide supervision and guidance to children when they worked on these assignments. This was provided by the grouping system. Groups were formed in a variety of ways to suit the learning situation. For some topics as reading, there was pairing, an older boy working with a younger boy. There were assignment groups in arithmetic when children doing the same or similar assignments were grouped together. Sometimes, it was necessary for the whole class to work as a unit. The groups were flexible and their composition could change. A child working in one group could move to another after completing the assignment he was working on in the first group.

Keeping Records: The third necessary item in the ungraded school was the keeping of day-to-day records of children showing the number of assignments completed by them. With some practice the children could themselves fill up the records. There was a record sheet for each child in all the subjects where work proceeded on graded assignments. A record sheet showed to the child the progress he had made in the subject and also the progress made by his companions in the class.

Activity Programme: Activity received priority over teaching. Knowledge in social studies was acquired by children through a programme of activities, which is tantamount to informal teaching.

Knowledge springs up while doing activities. Activities done by children when not in school could also be linked up with relevant knowledge.

Activities included visits and excursions, celebrations, specially organized, and also activities in farming such as watering, manuring, done by children.

Some Problems

(a) The most serious one is that of irregular attendance and unpunctuality. Since the children work elsewhere outside school, irregularity in attendance cannot be avoided. It can be eliminated to some extent by repeated personal contact with the parents.

(b) The second problem pertains to the provision of reading materials. Loose-leaf note-books in which graded units are fastened is a good solution. The materials required for these books will have to be prepared. A book gets damaged early due to handling by several children. A number of wall charts to serve as practice reading exercises can be prepared and exhibited on the walls of the educational centre.

(c) One of the problems concerns children who have to look after babies at home. If they are to come to school, they have to bring their charges with them. Some provision will have to be made for younger children. Some open space, even a verandah will serve this purpose. In the present experimental centre, a part of the covered pandal had been reserved for babies. The older children took turns to look after them in this part of the pandal.

Visual Aids

Provision of a sufficient number of audio-visual devices is a valuable aid to learning. When activities are not found feasible, visual aids can play a prominent part. In subjects like physiology, hygiene, geography, filmstrips are of very great advantage and should be available to the centre.

A good number of such filmstrip projectors do not cost much and even kerosene lamp operated or battery operated filmstrip projects can be had. In an experiment on continuation education for school

leavers after grade IV filmstrips were widely used for physiology and hygiene teaching as well as for lessons in geography and civics.

Curriculum for Out-of-school Children

It is obvious that our present curriculum for full-time schools is unsuitable for out-of-school children. The full-time curriculum is loaded with subjects and matter that would need full-time attendance at schools. But out-of-school children, as we have seen, cannot attend full-time. They can come only for part-time schooling and that, too, if they find interest in what is taught to them. As such the load on the syllabus will have to be reduced.

There is another reason why there should be a different curriculum. The present curriculum virtually aims at preparing for jobs in offices. But out-of-school children do not intend to go in for jobs, as they have their own to do. As such, the curriculum should aim at improving the capacities of children in their work as well as for social living in their environment. The curriculum will have to be closely related to rural life and rural development.

The main objectives of such a curriculum could be:

(a) Personal development to include academic development and family relationships.

(b) Social living in rural communities which should include a good understanding of the environment and its development through state sponsored and voluntary projects.

(c) Occupational development through knowledge and practice of improved techniques of agriculture, gardening and allied occupations.

In concrete terms the curriculum for out-of-school children may be seen as falling into three groups:

(i) Academic Group which should include two subjects, namely language and arithmetic.

(ii) Social Studies which should include village development and a knowledge of our country including its administrative pattern.

(iii) Sciences which should form two subjects, viz. Home Science and Farm Science.

CURRICULUM -Language: The reading and writing skills of the children who attended the Centre were very poor. They had forgotten what little they had learnt while in school, if they had ever attended one. Hence literacy had to begin from the beginning.

The Departmental Readers which were prepared for the whole State were not suitable as they did not touch or bear on the local environment. So the organizers had to prepare their own reading materials around topics familiar to the children. Some of the important topics were the home, the farm, the garden, the classroom and friends. In fact what they saw around, they read in their charts. They read in class what they did at home or in the garden.

A lesson on watering the vegetable plants ran as under:

WE HAVE A GARDEN. WE GROW VEGETABLES IN IT. WE HAVE TO WATER THE PLANTS DAILY. THERE IS A WELL IN OUR FIELD. MY FATHER LIFTS THE WATER FROM THE WELL. IT RUNS THROUGH CHANNELS. I SPRAY THE WATER ON THE PLANTS. MY BROTHER HELPS ME. MY SISTER HELPS ME.

This is a verbal desccription of an incident in the daily life of a child. The lesson on the farm runs as under:

WE HAVE A FARM NEAR OUR HOUSE. WE GROW PADDY ON IT. WE HAVE TO MANURE THE FIELD. THE MANURE

IS PREPARED IN OUR GARDEN. I CARRY IT IN SMALL BASKETS TO THE FARM. MY FATHER AND MOTHER ALSO CARRY IT. THEY HAVE BIG BASKETS. WE PLACE THE MANURE ON DIFFERENT SPOTS IN THE FARM. THEN FATHER SPREADS IT WITH A SPADE ON THE FARM.

These are only samples of lessons prepared and used in the class. There were other lessons based on incidents in the environment. Since what they read was about what they did, the reading material acquired interest and had a meaning for them.

Thirty lessons of this type were made available to children on thick sheets which could be read together by one or more at a time. Writing was practised first on chalk boards, then on paper. Analysis of words into letters and letters into inflections followed gradually. The usual procedure in our schools, viz., teaching the alphabet, their inflections, conjunct forms and then word building was reversed in this Centre. Children read sentences and words as complete units. Breaking up the words followed. The departmental books were kept in the class library for practice in reading.

CURRICULUM -Arithmetic: The other subject included in the academic group was Arithmetic including a little of mensuration. The work started from the concrete. Children counted coconuts harvested in the garden and noted the number. Counting was done of similar products in the garden such as areca-nuts and mango fruits. Numerous opportunities were available in the garden for counting and also teaching the fundamental operations. Children weigh and take the vegetables for sale to the market. They accompany their mothers for selling vegetables. A lot of arithmetic is thus acquired incidentally.

Measurement of land is incidental in all garden and farm work. The length and breadth of water channels, the areas of vegetable plots, the area of circular pits, the quantity of garbage and other material required for filling in compost pits, volume of one building stone and the number of stones required for construction water tanks, are all practical examples of mensuration which children meet in their day to day work at the farm. Interest, loans, repayment instalments, bank deposits, small savings schemes can be taken up with bank transactions. Profit and loss are incidental in the sale of vegetables. Situations may differ, but the common core of fundamental operations, rule of three, areas, lengths, percentages will always be there.

Knowledge of tables of money, weights, capacity, areas, comes in handy in the daily transactions on the farm as well as at home. Situations involving these, which a farmer meets with, can be used for developing fundamental operations of money, and other measures. Decimal and vulgar fractions can also come in through simple examples. In the Experimental Centre every available situation was used for developing arithmetical skills.

CURRICULUM -Social Studies: The second group of subjects, viz., social studies is made up of (i) village and its development and (ii) our country.

(a) VILLAGE AND ITS DEVELOPMENT: Children are familiar with the village environment. They know several institutions and their functions, such as the Village Office, Post Office, school, police office, revenue office, cooperative store, banks, temple, etc. The functions of these and the role they play in the smooth functioning and life of the village are explained during visits to these.

A visit to the bus stand is a powerful means of explaining the local geography. The children can see buses going to neighbouring villages. Pupils find out amenities provided by the Village Office, their elections and meetings, their income sources. They learn about the village problems such as drainage, water supply, lighting and even write letters to the local Village Office on the improvements needed.

(b) OUR COUNTRY: News reading, celebrations of national days, observances of religious festivals are means of developing children's interest in the country. Writing daily news events and locating them in their settings on maps acquaint children with the political developments in the country. The radio is used for listening to news, important talks and also farm talks.

There is a paucity of literature for children's reading. This was made up by brief reports of activities, excursions, etc., written on sheets and filed in loose-leaf note-books for children's reading. Drawing and sketches by children or cut from newspapers were used as illustrations. Such material once prepared serves permanently as a useful library for children. Care is to be taken to see that the writing is bold, neat and legible even for beginners to read.

CURRICULUM -Sciences: The third group of subjects is sciences consisting of home science and farm science.

(a) HOME SCIENCE included physiology, hygiene, sanitation at home, house building, water supply, etc. Children learn about common infectious diseases prevalent in rural areas such as malaria, cholera, T.B., and begin to understand how these diseases spread and what to do to promote their prevention and cure. The harm caused by flies in spreading disease and methods of destruction of flies are taught

to children. They see filmstrips on evils of drink and tobacco. The conditions required for healthy and comfortable homes form a part of their study.

(b) FARM SCIENCE: This last subject in the curriculum will deal with the scientific aspects of agriculture, sowing, soil science, manuring, rearing plants, watering, weeding using insecticides, etc. Knowledge is not given in isolation, but as an integral part of the activities of children on the farm. The work of parents is also included for study.

This was roughly the curriculum used for the Experimental Educational Centre. It represented a judicious choice of the topics and skills needed by the out-of-school children in their day-to-day living and for further education. Of course, the curriculum could not be completed within a period of ten months from 1st August 1978 to 31st May 1979.

The daily routine consisted of 2½ to 3 hours. One hour was devoted to language and to arithmetic and mensuration. Half an hour was used for work in the garden such as watering, fruit collection, etc. An hour was used for discussion on topics concerning social studies and sciences.

There were no periodical regular examinations. Children's progress was gauged through the assignments completed as recorded on their work sheets and other activities in which they took part.

Parents in general agreed that since children were available for their work, they had no objection to sending them to such schools. They felt that education among the working classes would spread through such centres. Children also liked to attend these classes, whenever they could spare time, because they could attend after doing their work and there was no fear of examinations or failure or detention.

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CHAPTER 5: UNDUGU BASIC EDUCATION PROGRAMME: AN INNOVATIVE APPROACH TO EDUCATING "PARKING BOYS"[1] OF NAIROBI (KENYA)

The problem

The problem of street children in Nairobi began to be felt very acutely in the 1970s. In the 1960s[2] the problem was not serious and people never even noticed it. Independence was followed by a steady population increase[3] attributable to a variety of factors: growing unemployment, accelerated rural-urban migration, people searching for better pastures in the capital city, fast growth of slum areas in the city, increased poverty for the majority of people and affluence for a small section of the population, and so on. These consequences of rapid urbanization also resulted in an increased westernization of the Kenyan culture, accompanied by a steady erosion of traditional morals and cultural values, and hence an increased neglect of children by the poor folk, especially in the cities, frequent family breakdowns, and rising number of pregnancies among unmarried, unemployed girls. It is these conditions that have spawned the problem of street urchins in Nairobi who we called parking boys.

> *These children were becoming too many in the city of Nairobi and presented a great threat and, at the same time, a challenge to the Kenyan community. People asked themselves how would the future look for these children, brought up without love, neither from parents nor from the community?*[4]

> *Philanthropists felt moved by pity at the sight of young innocents faced with such suffering and neglect at that tender age, for no fault of their own. Religious people felt compelled to take action while moral philosophers lamented how cruel man is to himself!*

In 1975, this concern culminated in the positive action of Rev. Father Arnold Grol, a Catholic priest working in Nairobi.

He went round making friends with the children to win their trust. He associated himself with them, their activities and problems until he could freely speak to them.

Later on, he came to discover that their greatest wish, especially those who had reached the age of 10, was to go to school and to be educated. But conditions could not allow them to join the normal school. The children compounded three handicaps: first, POVERTY; second, AGE; and third, THE ALREADY ACQUIRED LIBERTY.

They were too poor to afford school, too old to attend the regular school and too free to conform to the rigidity of the formal school.

However, Father Grol organized that the children meet regularly in St. Paul's University Chapel in Nairobi, and be given some basic instruction without removing them from the streets. There, Nairobi university students volunteered to do the job, including washing the children and feeding them. The chapel eventually became the dormitory for the "Parking Boys".

That was the birth of the Undugu Society of Kenya (U.S.K.)[5]. The term "Undugu", being a Ki-Swahili word, means "brotherhood" or "solidarity" in the Christian sense. The Undugu philosophy is based on three principles: RESPECT, CONCERN and SERVICE, aiming to establish a human, brotherly relationship among the people living in the slums of Nairobi.

The slum philosophy is: "Do what you can if you want to survive, nothing is illegal provided it gives you your daily bread, your daily glass of chang'aa and your daily stick of bhangi[6]". The latter philosophy has led to all sorts of behaviour in the slums: crime, prostitution, illegal beer brewing, drug taking, etc., all clothed by poverty, insecurity, hopelessness, self-distrust and dependency. The U.S.K. based its work on the last three items, i.e. hopelessness, self-distrust and dependency.

The programmes were intended to give hope, self-trust and self-reliance. To that end, the Undugu Society of Kenya was registered by the Registrar of Societies under the Children's Society Act, on 29 December 1978. The legal authority of U.S.K. is vested in its Council, which is composed of the Board of Directors/Boards of Trustees, with representatives of five Christian denominations and one representative of the local management committees of the Undugu projects. The ten areas of operation were identified as follows: (i) Community Health Programme, (ii) Basic Education Programme, (iii) Production Units, (iv) Katangi Agricultural Project, (v) Women's Groups, (vi) Sponsorship Programme, (vii) Small Scale Business Scheme, (viii) Vocational Training Centre, (ix) Parking Boys Programme, (x) Youth Volunteers.[7]

Objectives of the Undugu Basic Education Programme (UBEP)

The Undugu Basic Education Programme aims at preparing children for life; that means the youth must develop their social behaviour and grow towards the attainment of self-sufficiency[8]. They must develop a constructive attitude towards life - hence, develop good character and become responsible members of society. For self-sufficiency, UBEP

prepares the students for self-employment or wage employment, develops the spirit of self-reliance, and helps the students to deal with the problems of life.

From discussions between teachers and children, a unique programme, very different from that of the ordinary primary school, was designed using the following criteria:

(i) brevity - the children, getting too old after spending many years in the streets, were not sufficiently motivated to spend many years in school,

(ii) priority of technical subjects in view of the active life intended for the children,

(iii) provision of basic literacy to make the children able to read, write and do arithmetic,

(iv) promotion of social thinking and community spirit in children,

(v) relevance of the curriculum to everyday life,

(vi) tolerance of the children's weaknesses and development of a realistic self-concept in them,

(vii) gratuity of education considering the poor background of the children.

UBEP schools operate on the principle that education has to be adapted to the needs and abilities of the students and directed to the needs of the country. The Director of the Undugu Society of Kenya writes:

> *"Education is a process through which the minds of the pupils are developed and consequently their personalities are reinforced. Education is not an imposition of knowledge with the aim of building up people whose characters and personalities should correspond to already well-defined citizens. Education is the process of discovering the beauty and the richness of the universe."(9)*

UBEP Teachers

Most of the UBEP teachers originate from areas similar to those of their pupils. This gives them both the understanding and energy necessary for the job. In addition the pupils have more confidence and respect for their teachers since these have gone "through it" themselves.

> *It is imperative that the teachers be able to sympathize with the situation of the children in order to be motivated for continuation with what is often a very difficult task.*

The teachers are recruited amongst the Form IV leavers (Lower Secondary school leavers) and once they have had a few years of experience, they are, when possible, sent to a government sponsored teacher training course. This helps them to link what they are taught in the course with the experience they have gained within the UBEP system. By 1982, four teachers and the assistant co-ordinator had completed such training and six more were attending the course.

Organization and Curriculum

The UBEP year is divided into three terms. Before the beginning of each term, the teachers participate in a one-week training seminar. The matters discussed are those which are useful for the teachers in their particular circumstances, although stress is placed on the methodology of teaching. In addition to that, every Wednesday afternoon, the UBEP schools are closed and the teachers meet to listen to a speaker or to discuss issues to confront them. Recently, on 6 September 1983, the Basic Education Resource Centre, in co-operation with the Undugu Society of Kenya, organized a seminar for UBEP teachers to discuss the topic "Evaluation and

Assessment of Teachers and Learners". The results of the seminar were very encouraging.

Below is a table of the subjects taught and the number of periods devoted to each of these per week in the different phases:

Table: UBEP 3-phase 3-year package intended to provide basic literacy and self-reliance for the Parking Boys.

Subject	Phase 1	Phase 2	Phase 3	Total
Kiswahili	9	4	3	16
Arts and Crafts	6	4	4	14
Mathematics	5	5	5	15
Science	5	5	6	16
Music	4	4	4	12
English	3	7	7	17
Social Studies	3	6	6	15
Business Education	3	3	3	9
Physical Education	3	3	3	9
Religious Education	2	2	2	6
Total	43	43	43	129

Each lesson lasts for 45 minutes.

Science and Business Education are the two most important subjects in UBEP schools. Science includes topics such as energy, animal husbandry, rearing of poultry and rabbits, health education, home management, etc. Business education includes teaching the use of money, buying and selling, profit and loss, and administration of business.

Some schools have their own canteens where pupils make tea and sell it to others, this as part of business education. Whenever possible, the schools have a garden where the students grow vegetables. These are then sold in the neighbourhood.

Undugu Basic Education Programme (UBEP)

The Project which was initially started to give some basic instruction to street children was later extended to take care of all the children in Mathare Valley, Ngomongo, Majango and Kibera, the main slum areas of Nairobi. On 12 October 1982, the BERC research team[10] visited the slum areas where they identified four UBEP schools: (i) New Grogan School situated in Ngomongo area; (ii) Mathare Village Polytechnic in Mathare Valley; (iii) Pumwani Undugu Basic Education School in Majango, and (iv) Kibera Basic Education School in Kibera.

The Undugu Basic Education Schools are all organized in the same way. Each child goes through three phases, after which he/she is expected to have learnt the basic skills of reading, writing and arithmetic, in addition to acquiring an attitude of enterprise and self-reliance to enable him/her to face, with courage, the difficult life and society around him. To complement the classroom instruction there is a dummy shop at one side of the classroom where the children practice what they learnt in Business Education.

"Parking Boys" undergoing a basic literacy programme in Pumwani

Mathare Village Polytechnic is rather unique in that its buildings are modern and impressive, unlike the other three UBEP schools which are quite of a casual and makeshift nature. The Mathare school was divided into two sections: the Undugu Basic Education school and the Village Polytechnic. Initially, the whole project was founded and managed by the Undugu Society of Kenya. Mathare Village Polytechnic, which is now under the Kenya Ministry of Culture and Social Services, was previously known as Undugu Vocational Training Centre where the UBEP graduates went for further vocational training. Now, under the Ministry, it is not confined to UBEP graduates.

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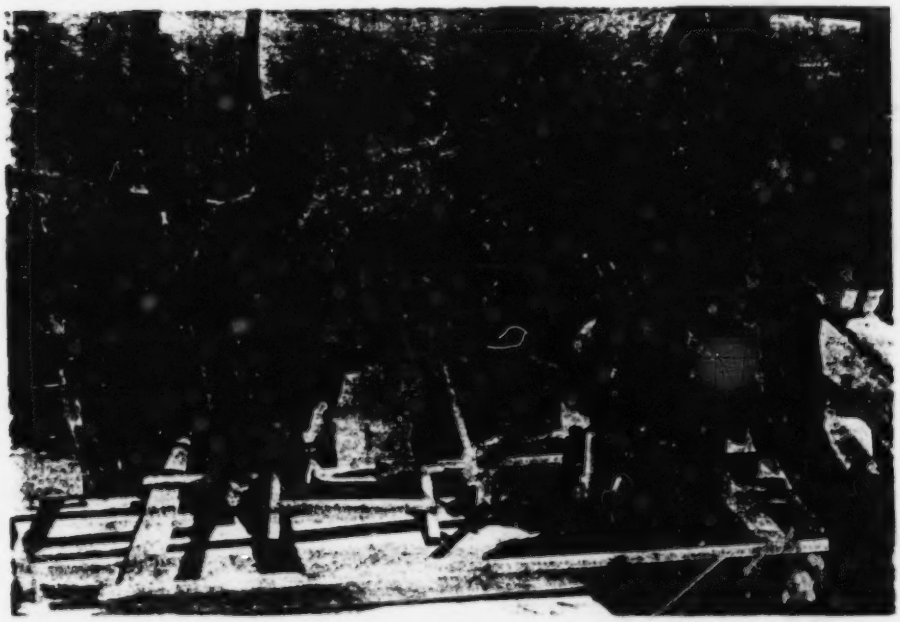
The UBEP three-phase organization, which is of the character of an accelerated primary education programme, takes a total of three years at the end of which the children are expected to have reached a level equivalent to Standard 7, according to the normal Kenyan Primary school system of grading. But there is no C.P.E. (Certificate of Primary Education) examination. The graduates are simply expected to join village polytechnics or apprenticeship.



Former "Parking Boys" being vocationally trained to be carpenters

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The Katangi Agricultural Project is situated in Machakos, 150 kms from Nairobi, on the way to Kitui District and was visited by the BERC team in October 1982. This project serves the ex-parking boys originating from the rural areas and aims at training them in a rural environment, giving them skills relevant to their original communities so as to enable them to return to the village. The final objective of the project is to train the boys to manage a farm. In the project, there is an UBEP school to train the children in basic literacy.

One of the former "Parking Boys" learning animal husbandry at the Katangi Agricultural Project

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UBEP gives hope to the "parking boys" and to all the slum children who have missed the normal education train. UBEP has proved to be an alternative vehicle that brings these children to realize their worth and to contribute positively in the development of themselves and of the whole country. The children eventually end in paid employment or in their own business. What can be done better for these children than to give them basic education and self-reliance.

CHAPTER 6: CRITERIA FOR THE IDENTIFICATION OF NON-FORMAL EDUCATIONAL PROGRAMMES

The terms formal and non-formal -and sometimes informal- are not always used by everyone in the same sense which creates confusion. Now that we have examined three educational programmes which qualify to be described as non-formal, it is appropriate to clarify the principal criteria for identifying a given educational activity as formal or non-formal. Such a clarification would be particularly helpful to designers of programmes as well as to those who evaluate projects for the purpose of providing assistance.

Which is it, formal or non-formal education, when non-credit evening classes are given for adults in a Nigerian school house? Or when credit courses are broadcast in the United States over commercial television channels? Or when a public library is opened in a Brazilian town? Or when a Javanese shadow-puppeteer deviates from his usual ancient Hindu tales to insert a story that encourages villagers to adopt modern health practices?

The decision about which of these learning situations should be called formal and which should be called non-formal obviously depends upon the criteria used by the person who is doing the labelling. And it is clear from published descriptions of programmes and from debates on educational conferences that not everyone uses the same criteria.

In a recent article Grandstaff[1] sets out various grounds on which formal and non-formal education may be distinguished. The grounds are:

- administrative affiliation (the one that comes most quickly to mind);

- pedagogical style (according to which non-formal education may be found as part of 'schooling' and very formal education in out-of-school settings);

- function;

- clients;

- reward systems; and

- 'cultural congruence', meaning the tendency for education to harmonize or conflict with established learning patterns.

But, he points out, there is no single "right" way to define NFE. Instead, definitions must depend upon context. In other words, rather than trying to 'stake out an ideological claim for the correctness of any one of the many plausible definitions', we shall aim at as much clarity and consistency as possible in the way we talk about this term and NFE programmes.

Pursuing a similar line of thought, Murray Thomas(2) proposes a thirteen-variable scheme to describe an educational experience so that discussants can understand what criteria they are using in distinguishing formal from non-formal education.

Thirteen Variables

Thomas proposes that any educational experience, if analyzed according to the way it operates according to 13 variables, can form a description of the experience that enables people to communicate more readily regarding whether the experience represents formal or non-formal education as they define it in their own minds.

For convenience of discussion, it is further suggested that the 13 variables may be cast in the form of questions

which, if all are answered YES, will describe what everyone would likely agree was very formal education. If all are answered NO, we have what everyone would likely agree was very informal education. But when certain ones are answered YES and others NO, we may have disagreement among discussants about which sort of education it should be called.

However, even if two people disagree upon the appropriate label, they at least will clearly understand what each one has in mind if the experience is analyzed according to the set of variables.

Before listing the 13 aspects, it may be clarified that sometimes the answer given to the question will not be a definite yes or no. For some educational experiences, the answer can be "both yes and no" or "it doesn't matter -- it could be either". In still other cases the answer will be "usually yes, but there are some exceptions", or "usually no, but there are some exceptions". In view of this the scheme will perhaps make the best sense if, as we judge a given educational experience, we choose from among the following five alternatives as answers to each of the 13 questions:

(Y) Definitely YES

(UY) Usually YES or mostly YES

(E) Either --or both-- YES and NO

(UN) Usually NO or mostly NO

(N) Definitely NO

The variables are listed in three general clusters. The first contains two questions that treat conditions of admission to the educational experience. The second, composed of eight questions, focuses on conditions of the learning process. The third consists of three questions that concern the consequences of the experience.

I. CONDITIONS OF ADMISSION

1. Admission restrictions: Is admission to the learning experience limited to people of a specified age, sex, religion, ethnic background, type of prior education, quality of intellect, socio-economic status, language background, or the like?

2. Compulsory versus voluntary participation: Does the broader social group of which the individual is a part compel him to participate in this learning experience? (Is this sort of learning compelled by law or tradition or as a requirement for admission into some select group, such as a vocational group?)

II. CONDITIONS OF THE LEARNING PROCESS

3. Learning objectives: Does some authority, rather than the learner himself, determine the objectives that are to be attained by the learning experience? And are the objectives formally stated?

4. Curriculum: Does the learning experience consist of sessions or lessons organized in a sequence that represents a course that has an identifiable beginning, middle, and end?

5. Instructor: Is a person or team of people designated as the leader that takes the responsibility for supervising the learning activities? And is this leader appointed by some authority rather than being selected by the learner?

6. Location: Must the student be present at a designated place which is prepared especially for providing instruction?

7. Time: Is there a time established by some authority for the learner to appear for the educational experience?

8. Group or individual participation: Does the learner pursue his education in a group rather than alone?

9. Attendance: Is the learner required, or at least expected by some authority, to be present at each learning session?

10. Evaluation: Does some authority, such as a teacher, assess how well the learner is achieving the educational objectives, and does the authority inform the learner (and perhaps others), such as parents (or school administrators) of how well he is progressing?

III. CONSEQUENCES OF THE LEARNING EXPERIENCE

11. Pass or fail: Does the educational system determine whether the learner has achieved the objectives well enough to be designated as having passed or whether he has fallen short of the objectives so he deserves to be designated as having failed in the experience?

12. Degrees, diplomas, certificates: If the learning experience consists of a sequence of activities that could be called a course or program, does the completion of the experience result in the awarding of an academic degree, diploma, certificate, or license?

13. Privileges: Is the completion of the learning experience a requirement, or at least a useful vehicle, for the learner to obtain certain privileges? (Examples of privileges are admission to a particular occupation, an increase in wages, social acceptance by a particular group, and the like).

Now, with the nature of the 13 variables in mind, let us consider three ways they can prove useful in the process of discussing formal and non-formal education and of

deciding what sorts of educational experiences will likely serve a people's needs most adequately.

The three uses are those of enabling educators:

(1) to communicate more accurately with each other,

(2) to identify components of their intuitive decisions about formal and non-formal education, and

(3) to generate more adequate ways to organize learning experiences to achieve particular ends for a particular group of people.

Communicating More Accurately

We are proposing that the scheme described in the foregoing paragraphs can help people who are discussing formal and non-formal education to answer the question "Do you mean what I mean?".

Let us assume this situation.

At a conference convened for the purpose of suggesting innovative non-formal educational programmes, one participant recommends that the directors of local historical museums organize Sunday afternoon classes on the writing of local history and on the collecting of historical documents and objects. Other participants object to this recommendation on the grounds that it is formal rather than non-formal education. In order to ensure that the participants all have the same meanings in mind as they discuss the proposal, it would appear useful at this point to have the person suggesting the innovation describe specifically what he has in mind in terms of the 13 variables described above. For example, he can explain that the programme he proposes will accept anyone who wishes to attend. The classes will be held at the museum or, on some days, at an historical site. All meetings will be on Sunday afternoon. A member of the museum staff will serve as the instructor, but occasionally

a visiting instructor will also participate. In most instances the instructor will decide the topic to be studied during each session, but participants are also free to suggest topics for future meeting dates. Regular attendance is not required. Participants can attend as few or as many sessions as they like. No assessment is made of how much participants learn, no diplomas or certificates are awarded at the close of the programme, and completing the programme does not entitle participants to any special privileges.

In brief, the 13 questions would be answered in the following pattern:

1. Admission restrictions? No
2. Compulsory enrolment? No
3. Learning objectives set by an authority? Usually Yes
4. Curriculum in form of a course? Yes
5. Instructor appointed by some authority other than learners? Yes
6. Designated location for the learning experience? Yes
7. Established time for learning sessions? Yes
8. Group learning situation? Yes
9. Regular attendance required? No
10. Learners' achievement evaluated? No
11. Decision made about passing or failing? No
12. Certificate or completion? No
13. Leads to privileges? No

We suggest that by casting the museum proposal in the foregoing form, time-wasting arguments over the terms formal and non-formal may be avoided, and the participants can concentrate on the real issue at hand --that is, whether the museum classes would likely be a good way to achieve the educational goals the participants have in mind.

In other words, by describing the proposal according to the 13 categories, it is possible for a participant to say "You use the words formal and non-formal to mean something a bit different than I do, but let's not argue that matter. Let's talk about the advantages and disadvantages of the elements of your museum-class proposal".

SECTION III - THE NEGLECTED FIFTY PER CENT: THE BIG BARRIER

Although obstacles to a more rapid expansion of primary education facilities for girls in the developing countries continue to be debated endlessly, progress in that direction is irritatingly slow. Mary Racelas' apprehension is that:

> *Never having lived the life of a poor person, planners have difficulty drawing up programmes that work. The problem of fit is exacerbated by the wide range of community situations into which a central plan is expected to be integrated. Moreover, most planners are men with little interest or awareness of the needs and potential contributions of women. Consequently, they devise male-biased programmes that ignore local realities, for example, that women in urban slums form a significant proportion of household heads, or that in most Asian cities women entrepreneurs dominate the small-scale petty trade and could profit from better training, credit, marketing and child-care support services.*

The focus in the accompanying chapter is, inter alia, on the identification in summary form of the causes of non-attendance and early school leaving of girls, and on listing concrete suggestions for policy formulation, motivation of the community, parents and girls, development of more relevant non-formal approaches and training of personnel.

The fundamental ground on which the education of girls and women has to be given the highest priority in any effort towards UPE is that the quantitative target of 100 per cent GER could never be reached when one half of the clientele remains under-served and neglected.

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CHAPTER 7: EDUCATION OF GIRLS AND WOMEN

Importance and Overall Situation of the Education of Girls and Women

The question of women's education is of paramount importance, not only for educational and cultural reasons--in the narrow sense of the term--but because it forms the very core of modernization and development. To provide but one illustration of this truth, the 1984 State of the World's Children report of the Executive Director of UNICEF highlights in the following terms the importance of the mother's level of education for the child's chances of survival and healthy growth:

> "For almost all children, the most important primary health care worker is the mother. For it is usually the mother's level of education and access to information which will decide whether or not she will go for a tetanus shot, whether a trained person will be present at the birth; whether she knows about the advantages of breastfeeding; whether her child will be weaned at the right time; whether the best available foods will be cooked in the best possible way; whether water will be boiled and hands washed; whether bouts of diarrhoea will be treated by administering food and fluids; whether a child will be weighed and vaccinated; and whether there will be an adequate interval between births.
>
> "It is therefore perhaps not so surprising that the children of more educated mothers have, in general, more chance of both survival and healthy growth.
>
> "What is more surprising is the sheer power of the leverage which the educational level of the mother exerts on the well-being of the

child--and the fact that this leverage retains so much of its power even in very poor environments.

"Empowering women by education is therefore the third of the improvements in the lives of women which could also have a revolutionary impact on the well-being of children. Whether she enters the work-force or not, investing in a minimum of four years at school for every girl is one of the most cost-effective investments which any country can make in its own future.

"And the fact that a higher proportion of today's mothers are educated is another of those 'social breakthroughs' which can now help to put 'technological breakthroughs' into the hands of those who need them. Any attempt to promote the advantages of breastfeeding or to warn of the dangers of bottle-feeding, or to spread the knowledge of oral rehaydration therapy, or to organize immunization campaigns at set times and places, or to introduce the growth monitoring charts or family spacing methods, now stands considerably more chance of success. For any mother who is literate has both more opportunity to learn about new ideas and more confidence to put them to into practice."(1)

But what is the educational reality in the developing world? While the overall educational status of women has improved, it is still bedevilled by four negative features:

a) illiteracy

b) low enrolment

c) educational wastage, and

d) sex disparities

Two-thirds of out-of-school children are girls. Nearly half of the girls between 6 and 11 years of age are not in schools. Educational wastage through stagnation and early leaving further compounds the educational backwardness of girls. Forty per cent of the students and 38 per cent of the girls who enter the school system are said to "survive" till Grade 5 and only a microscopic minority enter higher educational institutions. Unfortunately, national statistics do not differentiate between urban and rural enrolment but there are enough studies to indicate that the problem of non-enrolment is more acute in rural areas and among the urban poor and, in all instances, the worst affected are girls.

The overall situation regarding girls' education in the poorer nations is distinctly unfavourable as compared to the scene in the developed nations. Some simple graphic comparisons of the two situations are available in Figures I and II.

Problems concerning girls' education in general and UPE in particular have been debated and studied in different parts of the developing world for many years now resulting in a substantial body of recommendations. The significant divergences in scope, emphasis and content of these recommendations highlight that the solutions for the same problem would vary according to socio-economic, cultural and political circumstances governing each situation. The following enumeration, by subject, of suggestions and proposals, as culled out from these recommendations and presented by A.W.P. Gurugé and J. Ryan [2] would show that the remedial actions are not only numerous but also embrace a diverse range of fields:

Policy

- To take interministerial action to promulgate a law to prohibit the employment of children below a certain age and to make supplementary efforts to increase the material aid to children of poor parents.

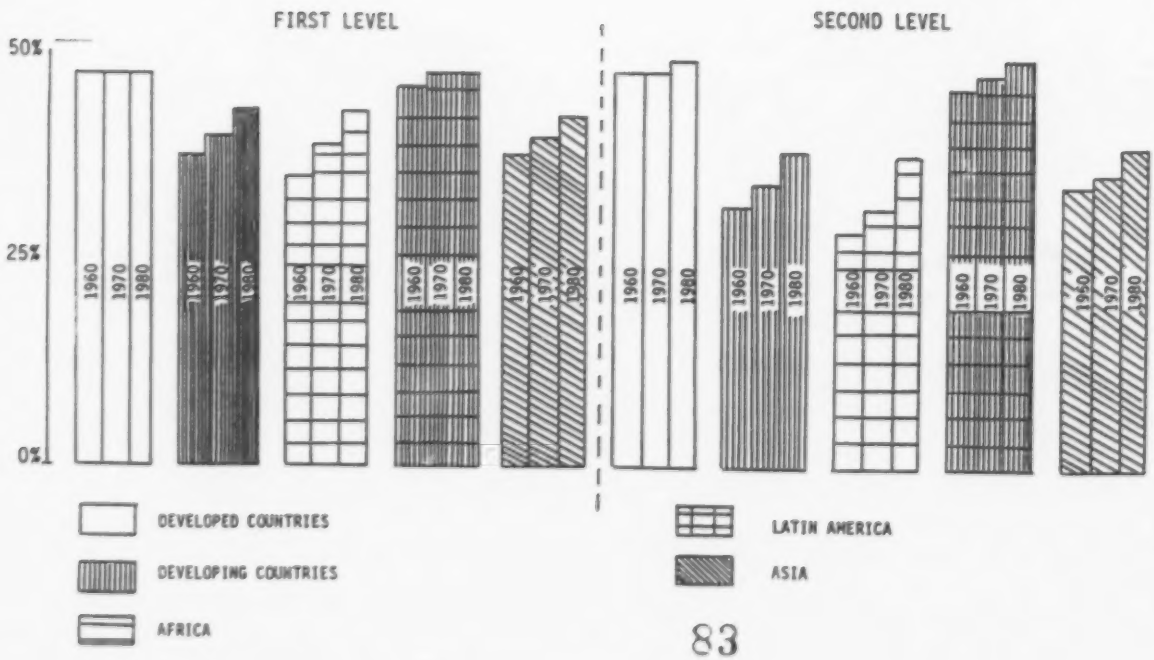
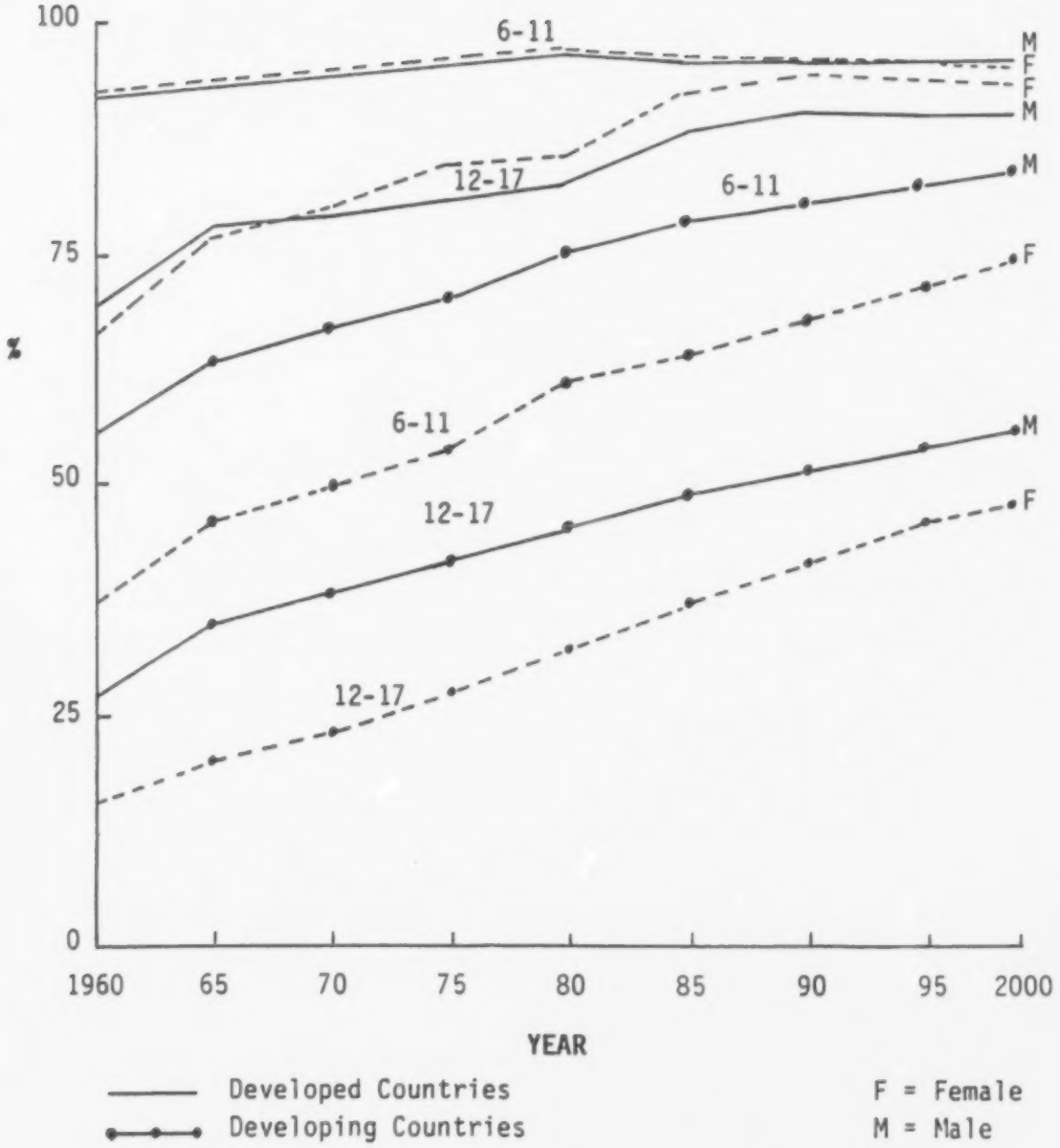


FIGURE 1: GIRLS AS A PERCENTAGE OF TOTAL ENROLMENT BY LEVEL OF EDUCATION

FIGURE II : ENROLMENT RATIOS BY AGE-GROUP AND BY SEX
(IN PERCENTAGE)



- Studying with benevolence the cases of most needy pupils and bringing them appropriate help.

- A policy of sedentarizing nomadic tribes.

Religious and Traditional Practices

- Campaigning for sensitizing pupils and the masses organized by political and administrative organs of districts and provinces in connection with patriotic, civil, ideological and preliminary training for demystifying religious taboos and ancient customs and practices to persuade parents to minimize their negative influences and prejudices.

- Prohibiting forced early marriages and fixing a minimum age for betrothal; action with parents to agree to dispense with certain religious practices which interfere with the schooling of girls; explaining to parents on the ill-effects of early betrothal and marriage as well as of excision.

- Pursuing the struggle to eliminate feudal structures.

- Prohibiting parents from placing their daughters as security against loans.

- Ensuring that teaching through both precept and example advances the concept of equality between boys and men, on the one hand, and girls and women, on the other, so as to eliminate all forms of discrimination against girls and women.

- Organizing seminars and national workshops for the diagnosis and study of the effects of social communication on the education of women.

Motivation of the Community, Parents and Girls

- Mass campaigns through media, rallies, posters, interventions of religious and community leaders, etc. to motivate parents and girls to take advantage of existing educational facilities.

- Continue concerted action of governmental and people's organizations to convince parents of the importance of educating girls in their own interest as well as that of the family, the society and the country; to emphasize the beneficial influence the educated mothers could have on their children.

- Promote family integration to develop a harmonious relation of the group which will generate the adequacy of roles of each member within the concept of shared responsibility.

- Request international organizations to grant financial support to develop experiences of alternative communication to promote a new image of the women.

- From the view of life-long education, educational counsellors to organize "pedagogical days" (i.e. special days devoted to discussions, exhibitions and such other activities) for teachers.

Inducements: Reduction of Opportunity Cost of Education

- Providing incentive stipends to all girls attending schools.

- Providing incentives to families in the form of visits to places of interest and special consideration in the provision of government services.

- Providing educational materials free of charge to all needy girls involving for this purpose the parents' associations and school co-operatives.

- Universalizing the installation of school feeding.

- Diversifying employment and permitting female pupils to work on a part-time basis to supply their basic needs.

Study of Causes of Non-attendance and Early Leaving

- Inviting educational counsellors to pay special attention to the problem of early school leaving among girls.

- Seeking ways and means to establish a dialogue with female pupils to create and maintain a climate of confidence, assist weak pupils, give advice to pupils in distress, etc.

- Exploring the possibilities with female pupils who decide to leave schools how they can be helped in solving their problems.

- Encouraging girls, already in school to report to authorities the causes of forced withdrawal for purposes of admitting them to convents.

- Solving through a long-term study the problems relating to teacher shortage, frequent transfers, under-qualification of certain teachers and the indelicate conduct of some teachers.

- Preparing a comprehensive study of socio-ethnic factors affecting primary school enrolment and achievement at the village level.

- Analyzing by sex in all investigations and highlighting statistics relating to girls and women; methodologies to include quantitative and qualitative processing and historic dimension.

- Establishing educational profiles according to age, social background, ethnic groups and special geographical context; identifying critical groups of women who are in underprivileged educational situations, and paying attention to on-going activities to remedy the situation.

Regional and Socio-ethnic Disparities

- Organizing mobile primary schools or a system of peripatetic teachers for clusters of thinly-populated villages in different areas.

- Recognizing the magnitude of the problem relating to the sex-ethnic disparities in educational opportunities and achievement in clear perspective of the socio-economic realities of each region or district.

Structure, Content and Methods

- Study the curricula of all levels of education in order to identify their contents as far as the image and role of women is concerned; identify the curricula which aim at sexist organization and revise them to ensure an egalitarian preparation of girls and boys promoting an egalitarian behaviour with respect to sexual differences.

- Re-examine the school curriculum to adapt it to the general level of pupils, to interest them in their studies, to eliminate all elements unfavourable to girls' education and to integrate them in their socio-economic milieu.

- Prepare all learning and teaching materials for the use of teachers from weaker/backward ethnic groups in their respective local languages.

- Devise flexible and practical school terms and hours in keeping with demands of agricultural and domestic chores usually expected from girls.

Non-formal Modes of Education

- Explore feasibility of adopting non-formal modes of education to reach girls who are prevented from attending schools due to economic and social reasons.

- Articulate the new programmes of non-sexist vocational orientation of the formal education system with the activities of non-formal education particularly as far as social communication is concerned.

- Education of mothers (adult education) for transgenerational impact.

Training of Personnel

- Provide female teacher trainees from the weaker/backward ethnic groups with a special short training course through mobile training teams at a centre which lies within walking distance from a cluster of villages having primary schools.

- Include in the teacher training programmes a specific educational theme for egalitarian participation of men and women in the life of the country.

- Support and expand actions for the training of community groups of women, voluntary associations, etc., in solving personal, community, health, housing, education, food, and similar other problems and in developing their own capacity as leaders.

- Provide training courses for females to emphasize skills in class organization; establishment of rapport with adults; introducing lessons and making teaching a co-operative effort rather than a one-way flow of information; matching learning with life experiences of learners, choice of methods and materials, the use of teachers' manual, maintenance of registers and periodic assessment of pupils' progress.

Staffing of Schools

- Equalizing the number of male and female trained teachers in the educational system through incentives and modified service conditions.

- Recruiting more female teacher trainees and sending them back to their own villages to teach, with a special allowance over and above other allowances.

Physical Facilities

- Improving physical facilities in all schools as are necessary to promote the enrolment of girls, subsidizing through national and international resources communities too poor to construct or improve their own schools.

- Reopening or creating boarding schools for girls in localities where they are deemed indispensable.

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SECTION IV - MOBILIZING THE COMMUNITY

There are at least two important reasons why one hears more and more these days about community participation as a planning strategy with considerable potential for educational development. One is the growing disenchantment in many developing countries with the highly centralized top-to-bottom planning model; and the other the increasing insufficiency of public funds to meet the expansionary and qualitative challenges of educational development.

True uncontrolled population growth and unsatisfactory rates of economic growth have also contributed much to bring about the present state of affairs, but numerous evaluation investigations into the reasons why the target of UPE continues to elude the grasp of these countries are agreed that, among other things, the strategies, currently applied, have not succeeded, to any great extent, in mobilizing community enthusiasm and co-operation so critically important for achieving such a goal.

As for public funding of UPE programmes, it is well documented that during the 60's and 70's many developing countries stretched their budgetary allocations for education a great deal and in some cases have been spending 5 to 6 per cent of their GNP, and one-fifth or more of their public resources on education. Similar increases in educational expenditure in future have become a remote possibility. Most of the countries have either reached a plateau in the curve depicting the trends in financing education or begun to make a steady decrease in terms of the percentage or unit costs.

All this easily adds up to one simple conclusion: further increases in resource allocations for education are going to become more and more difficult, which means unless

- *there are drastic economies, or*

- *new resources found through fresh taxation or other means,*

- *or the use and application of resources is made much more innovative and efficient,*

All the signs are that a crisis situation is in the making!

It is against such a background of shrinking growth rates of public expenditure and unmet educational needs that community participation and involvement are being increasingly recognized as one possible strategy of the future that might yet succeed and deliver the goods where centralized planning's achievements have at best been partial.

Another expectation is that community involvement will also make the use of resources, material as well as human, more efficient thereby bringing the goal of UPE much nearer.

A study in Brazil compared the impact of two rural settlement projects sponsored by non-governmental organizations, each of which included a school.

In one project, at Gurupi, the "school was built with no direct, personal effort from the settlers. In spite of this, or because of it, parents have very little interest in the school, a situation that is reflected in their children."

In the other project, "the school was born out of the decision and effort of the inhabitants, interest in learning seems to have been greater than in Gurupi where the school was created by the project free of charge and effort, and where the project prepared the land and paid the teachers."

In the second project "the relationship with an institution created by a group which chooses learning as one of the elements of its own development gives rise to personal (student) and community obligations (improvement or collective effort). The decision from the bottom upward, just as any other, is full if implications that affect the other aspects of local life." The writer quotes a conversation which, he says, "illustrates the educational process incorporated into the type of assistance given to the village." When the school building was finished, Padre Victor (the project "manager") was approached by the Schooling Committee:

- *"Padre, now the school is ready and we want a teacher."*

- *"How much can you give to pay her salary?"*

The salary was 100 cruzeiros and the students were 30. The group decided that parents would pay one cruzeiro per child. A big sacrifice. The rest would have to be found elsewhere. One of the parents was unable to pay for the first month. The local school group studied the case and decided to expel the child but, uneasy at this decision, they called on the Padre.

- *"Padre, we decided to pull the child out of school. What do you think?"*

- *"Did the group decide this?" "It did."*

- *Then it's all right. It is for you to decide."*

The next day, the boy's father came with the money and his son went back to school.

In the Philippines there is a Programme for Improving, Maintaining and Providing Adequate School Plant Facilities and Equipment in Elementary Schools. The programme aims to utilize the initiative and leadership of the school officials and teachers in getting the co-operation and support of the community agencies, both public and private, including youth and adult community leaders in providing and maintaining adequate and sanitary facilities e.g. drinking and washing facilities in every school. The programme also includes the cleanliness and beautification campaign which shall be a co-operative venture of the school and community.

In India millions of rupees worth of furniture and other commodities have been contributed voluntarily by the communities in some of the States to improve the conditions and ancillary services of their schools. The story of community contributions to schools and their work is indeed exciting and endless.

But let us first ask. What is community participation?

CHAPTER 8: SOME GENERAL PRINCIPLES OF COMMUNITY PARTICIPATION

Community Participation

If development is a process of social transformation that seeks not merely to meet the material needs of people but to enhance their creative faculties and their growth as human beings, then participation is a basic human need. As the active process whereby people take initiatives and assert their autonomy to do so, participation entails their conscious reflection of actions they consider possible and desirable, and their mobilizing resources to attainn these ends. This contrasts sharply with people taking part in deliberations or actions initiated, designed or controlled by others, a passive relationship undeserving of the name, participation(1).

> *Participation means poor people organizing themselves for action around issues of interest to them in groups accountable primarily to themselves. The United Nations Research Institute for Social Development's definition of participation applies here: "The organized efforts to increase control over resources and regulative institutions in given social situations, on the part of groups and movements of those hitherto excluded from such control".(2) In other words, governments seeking to promote people's participation as intrinsic to the development process need to think beyond merely decentralizing administrative functions to municipal and even sub-municipal neighbourhood-village councils. They must also commit themselves to fostering and being responsive to the organized efforts of people at grassroots levels to act on the basis of a critical consciousness of the situation.*

In programme or project terms, this means that government or private development entities need to ensure poor people's involvement from the beginning of the planning process through implementation and evaluation. This means joint consultations for defining, identifying or conceptualizing people's problems from their grassroots perspectives. Further it entails people deciding on priorities and actions to be taken in ways they consider feasible, organizing effective implementation, monitoring progress, evaluating results and impact on community members, and redefining the problems generated. For people's groups to accomplish this effectively, it is crucial that they have access to governments' plans and procedures in the context of an open communications system. As Emrich has pointed out, change is a problem definition process more than a solution-seeking one.(3)

Changing attitudes and behaviour: If poor people are to be diverted from their reliance on traditional means of coping with elite power monopolies, then alternatives must emerge for them to overcome the inertia of passivity, foot-dragging and circumlocution.

> *The realization that they can identify their problems and solve them partially or wholly; the experience of mobilizing around issues critical to them and that enable them to see their neighbours in a new light, the development of a sense of self-confidence, fulfilment, dignity and predictability over their lives that accompanies successful orgnizing -all this transforms passive populace into active citizenry. People's passive postures and sceptical attitudes towards government can change significantly with positive feedback and beneficial action from its functionaries.*

Strengthening community organizations: Developing a unified approach within groups that embody a number of varying interests and priorities can best be accomplished by raising consciousness levels and enabling community members to undergo together the experience of tackling issues and taking action. This requires hours, days, even weeks of discussion, argument, compromise, and trial and error during which real learning takes place. There is no single model for accomplishing this; each community has to work out its own approach at its own pace.

> *One model that seems to work calls for people already organized in informal groups to develop higher levels of consciousness about their situation, to make decisions about what needs to be done, to act and then reflect on and evaluate their actions. Proceeding from simple issues members learn to mobilize around more complex ones. Action in the latter case requires larger numbers of people from several groups to exert collective pressure from below. When higher levels of organizational sophistication become necessary, the groups federate into a larger unit to address broader concerns while still retaining their capacity to work in small groups around more parochial interests.*

The sense of victory or success in achieving a long-sought gain accomplished through group mobilization brings to the members a strong commitment to work not solely for narrow personal or small-group interests, but for the benefit of the larger populace. Community esteem carries its own rewards. Spontaneous, self-generating groups with the experience of successful struggle for joint action around issues members have identified as their priorities become vibrant organizations. Contrast this with most government-initiated local organizations, which impose a formal structure on members even before they have developed the necessary rapport and cooperative spirit of solidarity through self-generated group action. The result often is a passive membership and leaders whose accountability turns outwards

to the founding administrative bureaucracies rather than inwards to the community.

It is equally important to ensure that leaders serve the organization and neither the power structure of the society nor their personal ends. Access of all to information, education and technical training lessens the chances of members' being deceived by their leaders. In order to prevent private deals between leaders and outside power figures, it helps if several members always accompany leaders to such negotiations. By instituting these safeguards, effective community organizations keep their leaders honest and accountable to the membership.

> *People, secure in the knowledge that their leaders and fellow members have the group interests at heart, will display a greater commitment to participating in mobilization efforts. They will more readily contribute or help raise funds for their organization. Local rivalries can take a back seat when issues deemed more important by normally competing groups override their differences.*

Community Constraints Affecting People's Participation

Weak organizational structures: While the potential of ordinary people for effective participation through sound organization is apparent in the successful group activities they regularly undertake -from house building to elaborate annual festivals- their experience at organizing around issues requiring long-term, sustained interaction is far more limited. Ethnic, religious and political party rivalries that focus on prohibiting any gain to apposition groups, thereby sacrificing benefits for ones own group pose a perennial problem. Their limited financial base does not help either. The lack of a corporate identity or legal personality among spontaneously organized groups prevents them from obtaining credit, acquiring a work site or becoming regular recipients

of benefits like food supplements or the services of a government-paid pre-school teacher.

> *Accountability of leaders poses a serious problem to grassroots efforts among the poor. If they are selected by an external entity or chosen by community members because the latter believe they must please the outsiders in order to retain some leverage with them, these leaders are more easily coopted by external groups and may eventually betray their own community's interests. Since the leaders are often relatively poor themselves, they find it difficult to resist "incentives" like money or power from those for whom people's organizations represent threat. Lack of information about the workings of administrative and functional bureaucracies and how to enlist outside technical help compound the lack of awareness among ordinary community members about their entitlements and how to obtain them. This in turn reinforces the possibility of opportunistic local leaders' disregarding the needs of the majority poor in favour of their own personal gain.*

Role allocated to women: This distorted approach to local decision-making finds its most extreme expression in the passive, non-participatory roles allocated to women. Despite their contributions to the economic and social well-being of the family and community, they rarely occupy formal positions of authority or decision-making on local councils.

> *To the explanation frequently given -mostly by men- that women do not want and therefore do not present themselves for these positions, one can only cite the many examples of women who do come forward when socio-cultural constraints imposed by male-dominated society are lifted and when incentives encourage them to organize themselves for action on their terms. The impressive amount of research emerging out of the United Nations*

Decade for Women, 1975-1985, has demonstrated that, especially in matters of improving family and community well-being, women form the most highly motivated action groups and are most effective at achieving significant gains. This stems in part from their overwhelming interest in bringing their families, especially the children, better health, education, sanitation, clean water, housing and, more generally, a brighter future.

Attitudes and behaviour of the poor: The passive attitudes of dependency that characterize poor groups pose another type of constraint on their effective participation in local affairs. This common "do not rock the boat" survival strategy may minimize conflict; but it also takes a heavy toll on poor people's futures by discouraging them from consciously evaluating their situation and taking the initiative to address their problems in new or revitalized ways. "Foot-dragging strategies" likewise come into play when hierarchical arrangements permit only one set of alternatives to the dependent poor. Coined by social scientist James Scott, the term "foot-dragging strategies" refers to poor people's compliance with the wishes or directives of a powerful figure, but just barely. This response demonstrates loyalty and an eagerness not to lose favour with their patron. Examples abound.

Political leaders call meetings to which constituents appear an hour or two late.

Summoned to dig a draining ditch, the drafted group works slowly or brings the wrong tools, delaying the progress of the construction project and exasperating the leader.

Women make excuses that they cannot attend a health course initiated by local elites because a child is sick or they have to prepare the evening meal.

In many instances, of course, the excuses are valid. Poor people struggling to make ends meet have little time to devote to activities they do not consider cost-effective relative to the other limited courses of action open to them.

> *To the poor, foot-dragging is a way of expressing loyalty to an authority figure without really cooperating in a project of dubious merit to themselves. It is a form of passive resistance. To the authority figure, the lethargic response affirms his belief that poor people are lazy and justifies his conviction that he must take all the initiatives on their behalf. Tne two sets of attitudes make a functional fit that preserves the status quo but simultaneously undermines people's participation.*

Relief and Rehabilitation Work Can be Counterproductive

Emphasis on local decision-making has very long-range implications and needs careful examination. For example, in programmes conducted by relief and rehabilitation organizations, there is much well-intentioned work done which can nevertheless in the long term produce negative results.

> *Water, food, shelter and clothing given freely over a long period can condition people to dependence and passivity and to the expectatin that needs will be met if demands are made. Such programmes with their atmosphere of immediacy and urgency can, in fact, work against the principle of local organization and control. Yet destitute groups have shown that they can assume responsibility for their welfare. Thus the tendency in emergency relief exercises to brush aside education for organization and participation can create many unnecessary obstacles in the way of involvement in action.*

Some Guidelines for Promoting Community Participation

(a) For Governments:

First, governments need to commit themselves to the validity of poor groups' expressing their wishes in organized fashion and making demands on the societal system for their share of resources and power. These are the same rights of citizenship enjoyed by wealthier groups.

Second, local government elections at the community level help decentralize power and services to where people can make an effective contribution to their efficacy with the aid of political leaders accountable to them.

Third, there is a need to recognize the desirability and rightful place in community life of spontaneous associations that represent specific group interests but that can also unite to promote broader community concerns.

> *When such groups disagree among themselves or with official government positions, this should not automatically be interpreted as threatening by government authorities but rather as a positive sign of people's rethinking and developing new arrangements more adaptive to a changing environment. Conflict and conflict resolution form as much a part of community development and continuity as do harmony and cooperation strategies.*

Fourth, the direct representation of poor men and women on decision-making bodies marks another progressive break-through.

> *Women, in particular, should play stronger roles in the formulation and management of social service delivery systems. As this is their preferred domain of operation, their deeper involvement in it will ensure greater efficiency, less waste and more equitable distribution of resources in the community.*

Fifth, local government officials and representatives of functional ministries must recognise that their first task is to remove or lessen the constraints imposed by the bureaucracy. Assuming some openness to people's organizations, bureaucrats need to ensure that community groups are involved at the earliest stages of programme or project formulation and design.

> *Participation does not mean consultation with residents after the fact in order to get them to "volunteer" free labour in government infrastructure programmes. It does mean an extended series of discussions and together tackling problems and concommitant decisions bit by bit, discovering new possibilities as they arise.*
>
> *Experience from the field suggests that the task of educating the communities towards participation may well be less difficult than that of educating the administrators to accept it as a strategy. In a country where community participation was officially encouraged, the main problem was always to overcome the resistance of the administration to its implementation.*

The conflict between professional vested interests and local initiative will continue for a long time. But at least those who assert their adherence to the principle of community participation should be made to realize the contradiction that exists between what they say and what they allow. A major exercise should therefore be carried out to ensure that community participation is not used as a convenient catch-phrase and that the full implications of its meaning are properly understood by all. To say the right things and do the wrong ones is not unusual and ways and means of translating the phrases into suitable action have to be found.

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(b) For social workers

In his keynote address to the Fourth International Community-Education Association Conference in Dublin (8-12 August 1983) Father Gerry Pantin, Executive Director Servol(*) suggested the following guidelines for a social worker interested in community work.

> *First, you have to be prepared for the mixture of hostility, cynicism and amusement, which you will read in the faces of the group you want to work with. It is an uncomfortable reminder that you are not the first or even the twentieth person who has sat with them to attempt to "help" them. They have seen it all before and the attitude which comes accross is: how long will this one last and to what extent can we rip him off before he goes? The process of overcoming the suspicion and hostility is often a long and wearisome one; that is why Servol has sought for and discovered a short-cut method: you start a nursery school. The school then becomes a sort of listening device through which you can listen attentively to what the people tell you about themselves, their area, their leaders, their hopes, their disappointments and their plans for the future. It enables you to intervene respectfully in the lives of this community by listening to them and ensuring that they play an integral part in both the planning and the implementation of the proposed project.*
>
> *Second, you LISTEN to what they say. Not in the abstracted, perfunctory manner of one who is just humouring a child, but with the single-minded intentness of an advocate hanging on to each word*

(*) Servol stands for Service Volunteered for All - a social service voluntary organization of Trinidad and Tobago, see N.S. 144.

of a key witness. You listen until you are tired of listening and then you listen some more. You listen until all the cultural arrogance has been drained from your mind and you really begin to hear the voice of the people as the important element in their own development and as far more important than the wonderful schemes and ideas that are turning around in you busy little brain.

To assume that because a man comes from a certain country, or belongs to a specific ethnic group or has benefitted from a certain type of education, this automatically makes him superior to another is what I term cultural arrogance. Such a person walks into a community situation not only with the calm assurance that he has a lot to offer but with the absolute certainty that he can help. Were anyone to ask him whether he thought that he might be helped in the encounter, the answer would very probably be a puzzled look and a polite: "I beg your pardon?". Cultural arrogance is eliminated only when both sides recognize that they have as much to receive as to give and if, the longer the dialogue continues, each begins to actually feel guilty at having benefitted far more from the encounter than the other.

Third, you then begin to set up tiny low-cost projects which the people have said they want. You are content with a shoe-string budget which is best covered by the economic resources of the people themselves and you resist the temptation of injecting large sums of money at this stage. You are careful to promise nothing except that you will try; in fact you recognize that the less you say at this stage, the better; actions speak louder than words.

Above all, each step is only taken after numerous discussions with the people, thus ensuring their involvement in both the planning and implementation of the project. This is not to say that you totally disregard your own views and your own approach;

far from it. But these views, this approach, is simply one which you allow to impinge gently on the views and approaches of the community, both sides having respect for the other, both sharing in the learning process.

Fourth, you let the thing grow in its own way and in its own time. Sometimes it remains a small but significant project; other times, it simply leaps into prominence as an alternative educational model; most of the time, it oscillates between these extremes; not infrequently, it collapses.

Whatever the result, there is nearly always a distinct but intangible result in terms of the total development process among the community, in which you are merely one of many influences and which stretches over a much longer period of time than your involvement with the people.

Each time a goal has been achieved they come up with another scheme, another idea, which is what they really want. Because what they really want is to be independent men and women, in their own right, to make their own decisions and to have access to those structures of power, influence and finance, which are essential factors in getting anything accomplished in this modern world.

They recognize, however, that for the moment they can only work through you and through small projects; but it is their hope (and it should be yours) that one day they will be able to function on their own without any help from you or anyone else.

CHAPITRE 9: COMMUNITY PARTICIPATION IN ACTION: A CASE STUDY FROM THE CARIBBEAN

How do the principles of community participation, outlined in the previous chapter, work in practice? The work being done by Servol in Trinidad and Tobago provides an interesting illustration of these in concrete terms. The story concerns the gradual, step by step, emergence over the years of the Beetham Life Centre in a slum area of Port of Spain as an institution with a variety of programmes developed to meet the educational needs of its deprived people. Here is the story in Father Pantin's own words[1]:

The beginning

It was clear from what the people told me in October 1970 that the fundamental problem of the Laventille area in Port of Spain was the breakdown of both the nuclear and extended family in the area. This was the root-cause of drug abuse, massive unemployment, drop-outs from the educational system, poor health practices, absence of life-long learning programmes and neglect of the handicapped.

This presented us with a further difficulty: we did not have the slighest idea how to deal with such a massive problem.

So we followed one of our basic principles: if you cannot deal with one particular problem, focus your efforts on others. The people of the area had unanimously and vociferously asked us to set up skill programmes for their children.

So we concentrated on doing this and tucked away the issue of family life in the back of our minds and allowed it to simmer there.

By 1976, we had implemented our policy of training young people for employment. Being the possessors of only one small building at St. Barb's we were forced to improvise in our efforts to expand the number and variety of courses offered. The St. Barb's Centre, originally a welding shop and a medical clinic, was extended to include masonry. We borrowed a room next door to the Church on Sackville Street to start electrical classes, rented part of a building in St. Paul's Street for a dental clinic and a plumbing-workshop, used part of our administrative office for carpentry, and began teaching cooking and sewing in the old house which then served as our School for handicapped children. In this hodge-podge system, each unit operated quite independently and both instructors and apprentices enjoyed their relative freedom and autonomy. However, we were well aware of the sub-standard facilities in most of the workshops, whose distance from each other made administration and co-ordination a very difficult task. So when the National Housing Authority offered us a piece of land on the Beetham Estate on which to build a large centre, we jumped at the offer.

Consulting the Community

Our first step was to talk to the community. Several meetings were held in the Nursery School and after informing the group of our idea we asked for their views. Everyone thought it was a splendid idea but they were doubtful of the practicality of putting up a large two-storeyed building on swamp land: it was bound to sink. The following meeting we brought in an engineer to prove to them that properly designed piling could support any structure on any type of

soil. Once they grasped this, they suggested we go to four and five floors, at which juncture we had to gently remind that there was something called money involved! So we settled for a two-storeyed building.

We literally put a large piece of paper on the floor of the school and asked them to draw the type of building they wanted. Apart from a few impractical suggestions from an obviously futuristic but frustrated grassroots architect, they soon agreed on a sensible rectangular structure which filled the contours of the land. What did they want in this centre? They reeled off a list of practical disciplines and services: carpentry, plumbing, masonry, electrical installation, cooking, sewing, nursing, a day care centre for the children of working mothers, a medical clinic, a dental clinic, recreational facilities, a children's playground. How did they want these different departments laid out in the building? They began to show distinct signs of irritation and impatience at this juncture. Had they not planned the whole thing for Servol? So why bother them with these minute details? Let Servol look after these trifling matters without wasting time on further meetings. In this way did we receive our mandate from the community to proceed with the building.

> *I discovered subsequently that the above description of our dialogue with the community could well serve as a paradigm for this type of consultation. The important thing is that the community be consulted at the initial stages of a project and that serious attention be given to their views. On the other hand, it is neither necessary nor practical to consult them on every detail; what they demand of you is that you respect them as the people who should have the final say in the broad planning of the project.*

But let us go back to the project on the Beetham Estate. In July, 1975, the construction team gathered on the site to begin work and the community nearly died of shock, because

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the team was none other than the 102 apprentices whom Servol had been training for the past five years, with their instructors. The remarks were loud and derisive -"those 'little boys' were going to build the centre?" They were and they did. I shall spare you the details of the back-breaking work, the mistakes made, the frayed tempers and the friction between individuals. On February 25, 1978, two and a half years later the Servol Vocational Centre was officially opened by the Minister of Education.

> *You can even go a step further in your dialogue with the community. Because you have taken the initiative, will organize the work and obtain most of the finance, they will generally accept one or two ideas of your own in the project. Respectful intervention does not mean that you play no part in the planning of the project; it usually involves a trade-off between the two parties, the sort of thing which happened when we built the Sunshine Hill Centre.*

We sat down with the familiar large piece of paper on the floor of the burn-out building which had been given to us. We told the community that we wanted to build a school to house the handicapped children of the area. They liked the idea but insisted that there should also be a day care centre for the children of working mothers. Agreed, we said, but we would like to have a place for a small printery. Accepted, they said, but we also want a medical clinic. Very well, we said, provided you help us build a playground for the children. No problem, they said, but how about a basketball court on the other side for the youngsters? Today, the Centre includes a school for handicapped children, a printery, a day care centre, a medical clinic, a playground and a basketball court.

From a Vocational Centre to a Life Centre

In this Centre gathered some 200 boys and girls between the ages of 15 and 19, the vast majority from one-parent or no-parent families, drop-outs from school, a large number carrying knives for protection and marijuana cigarettes to help them in their moments of depression; in short, a rootless, disadvantaged group of young people, brutalized by their life experience and by their environment and coming to Servol because there was no other place to go.

And so we started working with them, training them in various skills, but more than anything else, listening to them. They told us everything: their need for affection and acceptance, their hostility against the adult world, their suspicion of people in general, above all, the terribly low opinion they had of themselves. Often they spoke to us more by what they did or did not do rather than by what they said. Thus we were able to build into the programme a number of components to respond to their needs.

We realized that the conditions in which they lived had effectively prevented them from forming meaningful relationships with other human beings and so we tackled that problem by creating situations in which these relationships could develop.

By insisting that every apprentice spend time in the day nursery learning to feed, bathe, change and play with babies, we encouraged them to relate to children.

By helping them to resolve fights and conflicts between themselves by dialogue rather than by knives and fisticuffs, we let them into the world of peer-group relationships.

By having the girls cook and sew for the boys and the boys make useful things in their workshops for the girls, we revealed to them the possibility of boy-girl relationships that were not based on sexual exploitation.

By adults in the staff, both male and female, establishing personal relationships with individuals, they began to believe that there was such a thing as a non-threatening relationship with an adult.

Finally, by urging them to go into the houses of the sick and the old pensioners in the nearby community, they learnt the thrill and joy of serving another human being, of hearing the beautiful expression "thank you", from quavering lips, as they formed a relationship of respect with senior citizens. We also talked to them about themselves.

We explained in detail the development of a child from its mother's womb, the effect that nutrition, acceptance, love and attention have on the growing child, the way in which complexes are acquired and insecurity deepened, and for the first time in their lives, they began to realize: "So that's why I feel that way"; by so doing we placed their feet on the first rung of the ladder of self-understanding and personal development; and all this time the skill training continued, preparing them for the time when they would leave the centre after two years of training, to obtain a job and begin their adult life.

There was discipline of course but it was casual, non-authoritarian and often peer-group imposed. We challenged them to grow but in their own way and at their own pace - there was no pressure to grow NOW. We realized by listening to their needs and responding to them we had prepared them for life; and so we changed the name to the SERVOL LIFE CENTRE.

Eventually Achieving the Very First Objective

It is equally fascinating to observe the way in which the Servol journey has come full circle.

> *From the first moment we walked up the hill of Laventille we saw the rebuilding of family life as our real challenge. Unable to even suggest a solution at the time, we confined ourselves to a policy for responding to the expressed needs of people in a pragmatic fashion. This policy led us through the alleys and by-roads of sports programmes, nursery schools, clinics, small businesses, skill training and centre building. At the end of it all, what emerged was one possible solution to the family life problem.*

Elsewhere I have argued that existing school systems could, without undue difficulty and with an actual saving of cost, be modified along the lines of our Life Centre Model.

> *The lesson to be learned from all this is that provided community organizations are prepared to work close to the people and to continue their efforts over a long period of time, solutions begin to emerge from the years of toil and effort.*

CHAPTER 10: TAPPING COMMUNITY RESOURCES FOR CONSTRUCTION OF PRIMARY SCHOOL BUILDINGS

The Five Challenges

To reach the goal of UPE, an important question relates to the provision of building accommodation for additional primary enrolments.

> *While to a certain extent, additional primary enrolments may be accommodated by expansion of existing schools, either by adding extra facilities or by adopting such space-saving arrangements as double shifts, there is no question that the bulk of additional enrolments will have to be accommodated in newly established facilities. The problem here is that in most developing countries it is not feasible for national authorities to undertake major school building programmes at the primary level. Hopefully in many countries there is considerable potential for mobilizing resources at the local level by encouraging parental and community initiative to help establish and support schools. In Sub-Saharan Africa and some parts of Asia, for example, it is probably a reasonable speculation that in the last two or three decades as many as half the primary schools have been built entirely by local communities on their own initiative.*

But if the popular enthusiasm of local communities to contribute generously towards the construction of school buildings for their children is to be put to the best possible advantage, it is important that relevant national and international experience in the designing, construction and use of the best available materials for school buildings is used effectively in guiding and directing such community

effort. Of particular relevance in this context is the experience of the staff members of Unesco and UNICEF who have collaborated in a number of school building projects of different kinds in different parts of the Third World.

Those in the developing countries concerned with the construction of primary school buildings particularly in the rural areas face five challenges:

1. How to build the largest number of units.

2. How to build fastest.

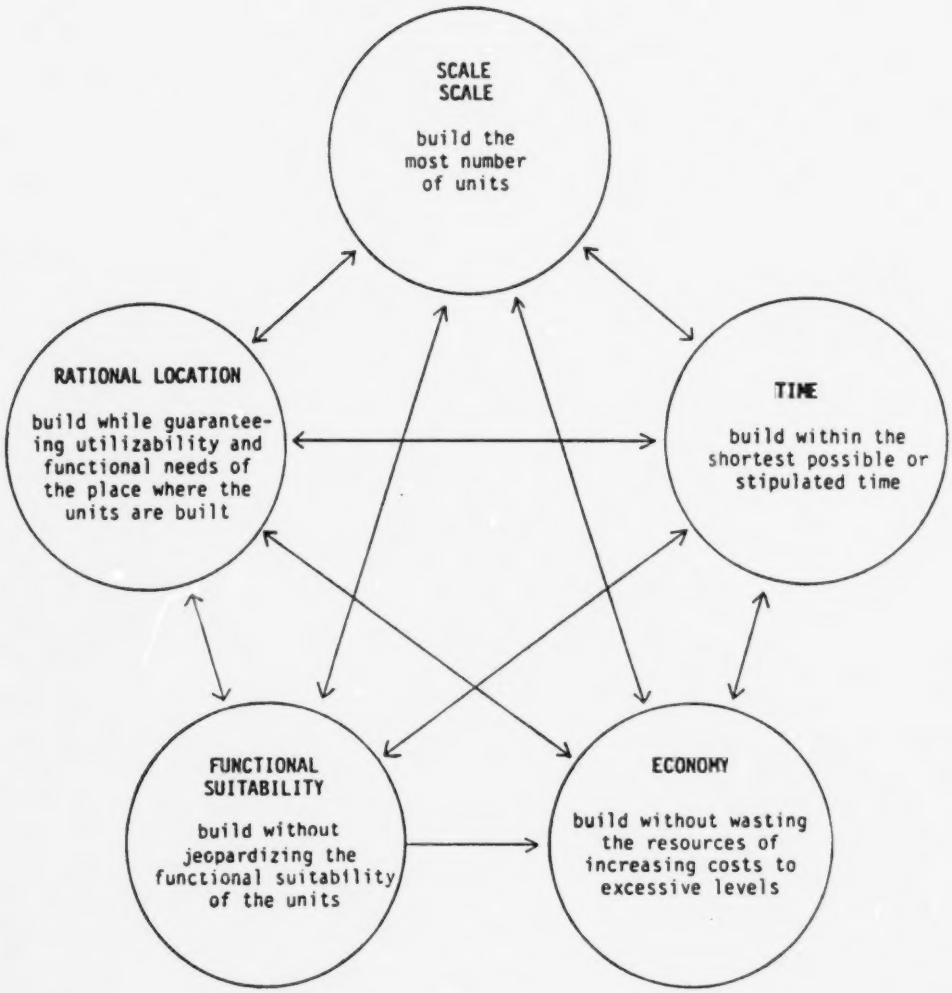
3. How to build within the existing resource constraints and without jeopardizing the long-range utility of the units.

4. How to build suitably and for a variety of learning activities such as ungraded learning groups, small- and large-group activities, auto-learning, work experience etc., and

5. How to build where the need really is.

The five challenges are shown diagrammatically in Figure III below:

THE FIVE CHALLENGES OF BUILDING FOR
PRIMARY EDUCATION FACILITIES


SCALE
SCALE
build the most number of units
RATIONAL LOCATION
build while guaranteeing utilizability and functional needs of the place where the units are built
TIME
build within the shortest possible or stipulated time
FUNCTIONAL SUITABILITY
build without jeopardizing the functional suitability of the units
ECONOMY
build without wasting the resources of increasing costs to excessive levels

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Three relevant issues, regardless of whether the construction programme is government sponsored or supported by the community are:

a) whether or not or how best to use modern construction materials in the construction of school buildings in the rural areas;

b) the roofing problem; and

c) why and how to arrange effective supervision during construction.

How much light does the field experience of building specialists throw on these questions?

Materials for Construction

A characteristic of the urban areas in mot countries is the extensive use of modern materials and methods of construction. By contrast, rural buildings are constructed using the materials and methods of the past.

There are two reasons for this. The first is because the skills needed to design and construct buildings using modern materials are confined, by and large, to the towns and, secondly, in the case of rural schools, they are so many in number and so widely disposed that there seems no way to communicate and supervise the changing ideas for design and construction that new materials permit.

What are the advantages of modern materials that seem to make them preferable to the traditional materials used in the rural areas? There are probably two answers. First, in general, modern materials are more durable. The majority of rural roofs in many countries are probably covered in either thatch or mud, depending upon the climate. Thatch, such as the "kadjan" of Sri Lanka or the "attap" of Southeast Asia, while easy to manufacture and fix and having good thermal properties, requires replacement every five to ten

years. It is, moreover, not fire-resistant. Mud provides wonderful thermal insulation but during the short seasons of rain or snow, its upper surface erodes and requires annual repair, while it also absorbs water, becomes heavier and the roof of which it forms a part becomes liable to collapse.

The second desirable quality of modern materials is their greater strength. Both steel and aluminium can be used in roof trusses to span much wider openings than would be possible in ordinary, untreated wood. Reinforced concrete is, of course, well known for its strength. Iron or aluminium corrugated sheets have an extraordinarily high strength-weight ratio and it is for this reason that they were selected, together with light-weigth metal trusses for roofing in the UNICEF school project in Nepal.

Durability is a desirable quality in schools which, as public buildings, receive less maintenance than would a private dwelling house in a village. Increased strength is also desirable in relation to roofing the larger spaces that are needed in village schools.

However advantageous modern materials may seem, they present to the villager who has to use them in school construction, a variety of difficulties, some of which seem insuperable. Reinforced concrete, for example, is a highly complex chemical and structural amalgam and unless correctly manufactured, may lack the desired strength, may leak or, as in the case of many schools constructed in one country in the 1960's, collapse in severe conditions of exposure. Corrugated metal sheets used in roofing may leak too. An unskilled villager punching holes in the sheets to obtain a fixing to the (unseen) small roof member underneath, is more often than not likely to miss the target and there are many roofs which, for this reason, have more holes in them than a pepper pot!

There is, however, between the exteriors of the traditional and modern materials an approach which has been adopted in some countries involving combinations of both new and old materials.

The best known example is the practice, common in North India, Pakistan and Iran, of covering the reinforced concrete roof with a 10 to 15 cm layer of traditional brick-dust and lime mixed together and well-rammed in position. This layer both waterproofs the roof and provides essential, additional thermal insulation. In Afghanistan, about 400 of the schools built with UNICEF assistance have a thin membrane of plastic sheet inserted in their mud roofs. This prevents water penetration after the wet snows which, in the past, so frequently led to the collapse of what, in all other respects, was a perfectly satisfactory roof.

There would thus seem to be a case in future rural primary building projects, for examining the possibility of continued use of traditional constructional materials,but modifying them in sucha a way as to result in improved performance. In rural societies a successful modification of this sort would have a multiplier effect and soon find its way into the methods used by the people to build their own homes.

The Construction Process: The Roofing Problem

The universal characteristic of buildings is that they have roofs. Many have no walls, especially in the humid tropics where breeze is essential for thermal comfort. The schools of Sri Lanka and Burma, for example, usually have dwarf walls a meter high having as their main function, the exclusion of wandering cattle. In the drier parts of Asia, walls are essential to exclude the hot winds and act as thermal insulators. But humid or dry, there is always a roof. It is the roof, too, which presents the greatest difficulty in rural school building. Rural construction

techniques, developed over the centuries, have long provided a satisfactory solution to roofing the small spaces in a village dwelling. The same techniques, applied to roofing the larger space of a classroom, are usually a failure.

The easiest solutions to this problem were found in the humid tropics where the once abundant supplies of timber were used to construct wooden trusses strong enough to span quite longer openings. But as timber supplies decrease, the costs rise and the material becomes less attractive. So short are timber supplies in some humid tropical countries that, where wood is essential, it has had to be imported. For some of the Bangladesh projects, the entire quantity of timber used (several thousands of cubic metres) had to be imported from Malaysia in several ocean-going ships. The roof trusses constructed were, by modern standards, crude and also, by modern standards, much more timber had to be used than needed, due to the lack of familiarity of the rural construction workers with light-weight roof construction techniques.

In the hot-day areas, no such simple, if temporary, solution to the roofing problem in remote rural villages has yet been devised and it is only where concrete is used that larger spans can be covered.

The problem is really related to the lack of familiarity of villagers with non-traditional construction and there is one way in which this has been shown capable of resolution. The question is really one of quality control.

It was resolved in a large, primary school project in Indian by manufacturing in the rural areas on open sites but under close supervision and then by transporting the (high quality) components to the rural school site and hoisting them in place to form a roof. The units made at the central site (which was geographically located in the centre of an area in which some 120 primary schools were to be constructed comprised light-weight (2 manload) welded

trusses and reinforced concrete planks (each a 2 manload). The welding was done by a few skilled operators and the concreting by skilled workmen who produced high quality concrete. All items produced were quality-controlled before transporting to the villages where all the villagers had to do was hoist! When enough components had been made for the 120 schools, the teams of welders and concretors moved into another area to make components for another 120 buildings.

In retrospect--and it is always easy to be wise after the event--the timber trusses for the Bangladesh schools could have been made using a similar organization. It would, had it been done, have saved a large amount of timber and have resulted in a higher quality truss.

It would thus, be well worth while, in any future primary school construction programme of wide application, to consider the manufacture of roofing and, indeed, other constructional components at centres strategically located among a group of planned new schools. The process of construction is, in short, as important a factor to be considered as the method.

Supervision

Of decisive importance is any large scale school construction programme is the role of the construction supervisor: where UNICEF has assisted governments with the construction of primary schools and primary teacher training colleges, a most important aspect of its work has been the training of construction supervisors. There is, we are told, an old Chinese saying to the effect that if you give a man a fish, he eats once; if you teach him to fish, he eats for ever.

Supervision enables many of the difficulties described in the Section on Materials of Construction outlined above, to be either partly or totally overcome. Under good supervision it is possible to make good reinforced concrete in the more accessible rural areas.

In Bangladesh in the 1960's, for example, the unsupervised construction of reinforced concrete roof in rural schools often led to the total exposure of the reinforcing work in the ceiling and this, in turn, led to corrosion which, in the 1970 cyclone, caused collapse. Today, with over 100 supervisors in the Engineering Advisor's Office of the Directorate of Public Instruction, the standards of concrete construction in rural areas are of the highest. This is due to a UNICEF input in the 1970's which was made the more effective because it included simple transport in the form of motorcycles. A supervisor is not much use if he cannot get out to supervise. This difficulty was nowhere more apparent than in Afghanistan where, with great effort and much persuasion, the official in charge of primary school construction persuaded the government to recruit and train supervisors for a construction programme (not assisted by UNICEF) of over 400 schools. There was no transport other than a few local buses, horses and camels. Supervision proved difficult and, although the schools constructed are of good quality, more supervision would have raised the standard of construction.

APPENDIX I

RESOLUTION 4XC/2/02 ON "EDUCATION FOR ALL"
SECOND MEDIUM-TERM PLAN (1984-1989)

MAJOR PROGRAMME II "EDUCATION FOR ALL"

The General Conference,

Recalling that, in the words of Unesco's Constitution, 'the Organization will... give fresh impulse to popular education and to the spread of culture...by instituting collaboration among the nations to advance the ideal of equality of educational opportunity without regard to race, sex or any distinctions, economic or social',

Noting that the analysis of world problems set out in the first part of document 4XC/4 has revealed that, although education is recognized as a fundamental right of every individual, proclaimed by the Universal Declaration of Human Rights, and a prerequisite for social progress, great disparities persist in the world in education despite the progress made, and that the democratization of education and full exercise of the right to education have by no means been achieved everywhere,

Underlining the seriousness and extent of the problem of illiteracy, which affects mainly the developing countries but has not been entirely solved in many industrialized countries,

Emphasizing that inequality of access to and opportunities to succeed in education penalizes mainly girls and women, together with certain disadvantaged circles or groups, and **emphasizing also** that this inequality may have social or family origins,

Considering that one of Unesco's principal tasks, as part of the fundamental role assigned to it by its Constitution and in the light of the analysis of world problems, is to help to create the right conditions for the widest possible participation by individuals and groups in the life of the societies to which they belong,

Emphasizing that it is incumbent upon Unesco, to that end, to act without delay with a view to eradicating illiteracy through universal access to primary education and through adult education, and to promote the development and democratization of education,

Recalling the Convention and Recommendation against Discrimination in Education adopted by the General Conference at its eleventh session, especially their provisions concerning the elimination and prevention of all discrimination and concerning the formulation, development and application of national policies designed to promote equality of opportunity and treatment in education,

Recalling also the Recommendation on the Development of Adult Education adopted at its nineteenth session,

Recalling its resolution 21C/100 on the preparation of the Medium-Term Plan for 1984-1989 and Part I of the Annex thereto concerning education, 21C/General Resolution 1/01 on education and 21C/Resolution 1/07 on the major project or education in Latin America and the Caribbean,

Noting that the Member States have reaffirmed the importance of realization of the right to education at numerous intergovernmental conferences on the subject organized by Unesco, including the International Conference on Education at its 37th and 38th sessions, the Regional Conferences of Ministers of Education of the Arab States (Abu Dhabi, 1977), Asia and Oceania (Colombo, 1978), Latin America and the Caribbean (Mexico City, 1979), the Europe region (Sofia, 1980) and Africa (Harare, 1982),

Considering that the achievement of education for all should be a fundamental objective of Unesco's action in the realm of education and a major element of the Organization's programme,

1. **Stresses** the urgency of making education generally accessible, the first requirement for which consists in the development and renewal of primary education--the content of which must be strengthened in order to contribute more effectively to the full development of the personality--side by side with the intensification of literacy teaching for adults,

2. **Attaches** great importance, in the implementation of this major programme, to the continuation of efforts to promote international and regional co-operation and technical co-operation among developing countries and to the strengthening of local capacity to overcome problems that are regionally and culturally specific,

3. **Approves** the lines of emphasis of Major Programme II, "Education for all", and **invites** the Director-General to base the biennial programming of activities for the period 1984-1989 on its constituent programmes:

   3.1 **Programme II.1 "Promotion of general access to education: development and renewal of primary education and intensification of the struggle against illiteracy"**

(a) which is based on a global strategy designed to stem illiteracy at its source by enrolling all children in schools and at the same time intensifying the literacy training of adults,

(b) and which comprises four subprogrammes:

(i) Better understanding of the problem of illiteracy;

(ii) Assistance for the framing and implementation of national, regional and international strategies for the promotion of general access to primary education and its renewal and for the eradication of illiteracy;

(iii) Training of literacy personnel;

(iv) Promotion of the struggle against relapse into illiteracy and of educational activities to help young school-leavers into employment;

3.2 Programme II.2 "Democratization of education"

(a) which aims to promote:

(i) study of the necessary conditions for, and the adoption of legislative, administrative, financial, social and educational measures needed to ensure, equality of access and of prospects of success in education;

(ii) the establishment of greater continuity between the various parts of education systems and the diversification of educational action within the framework of lifelong education,

(b) and which comprises the following subprogrammes:

(i) Standards and general measures at the national and international level;

(ii) Study of the various aspects of the democratization of education;

(iii) Action to achieve better co-ordination between formal and non-formal education and greater continuity between the various parts of the education system;

(iv) Promotion of early childhood education;

3.3 Programme II.3 "Adult education"

(a) which aims to promote the development of such education, taking account of the roles it is called upon to play within the framework of lifelong education,

(b) and which comprises the following subprogrammes:

(i) Adult education and work;

(ii) Adult education and the exercise of civic rights and responsibilities;

(iii) Adult education, leisure time and culture;

(iv) Education and later life;

3.4 Programme II.4 "Equality of educational opportunity for girls and women"

(a) which has been designed as a framework for the various actions undertaken to promote effective equality of access and prospects of success between the two sexes at all levels and in all types of education as well as the role of women in education,

(b) and which comprises the following subprogrammes:

(i) Identification of obstacles to educational equality between men and women;

(ii) Promotion of general access to education for girls and women;

(iii) Promotion of equal access for girls and women to scientific studies and to all levels of technical and vocational education;

(iv) Educational role of women in society;

3.5 Programme II.5 "Extension and improvement of education in rural areas"

(a) whose object is to contribute to the elimination of inequalities in access to education and to the raising of the standard of educational services in rural areas,

(b) and which comprises the following subprogrammes:

(i) Extension of education in rural areas;

(ii) Improvement of the standard of education in rural areas;

(iii) Improved contribution of education to the development of rural areas;

3.6 **Programme II.6 "Promotion of the right to education of particular groups"**

(a) which aims to promote specific educational measures to overcome the obstacles encountered by certain groups in the exercise of their right to education,

(b) and which comprises the following subprogrammes:

(i) Action on behalf of disabled persons;

(ii) Action on behalf of refugees and national liberation movements;

(iii) Action on behalf of migrant workers and their families.

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APPENDIX II

RELEVANT ISSUES OF ANNOTATED LIST OF

NOTES, COMMENTS...(CHILD, FAMILY, COMMUNITY)

N.S.

6 **COMPREHENSIVE ACCESS TO PRIMARY EDUCATION**
- An Indian project involving reforms in curriculum development and teacher education by Kamala Arora -

(UNICEF assistance; project CAPE - Comprehensive Access to Primary Education; curriculum development and changes envisaged in the curriculum; production-cum-training mode; processing and finalization of learning episodes; evaluation of the learners)

12 **DEVELOPING RELEVANCE-BASED LEARNING MATERIALS**
- A record of experiences with exemplar learning materials by P.N. Dave -

(A pioneering process-centred approach; learning episodes: Ran and Shyan open a teastall; disposal of human excreta; planning a kitchen garden; children test Hazoona's magic power; beware of flies; exploitation of producers by middle-man and planning for corrective action; mechanization in coin making)

18 **EDUCATIONAL OPPORTUNITY FOR GIRLS AND WOMEN**
- A review of problems and some suggestions for action -

(Formal education; programmes and alternative approaches to the provision of equal educational opportunities for girls and women)

23 **SCHOOL FEEDING AS A SERVICE TO CHILDREN**
- Guidelines for planning school feeding programmes by Richard Loewald -

(Historical development of school feeding; school feeding as part of the educational programme; source of aid; goals for a school feeding project and evaluation; practical measures to take when requesting food aid from multilateral or bilateral sources for school feeding programmes; advantages and disadvantages of a school feeding programme)

24 **PRIMARY SCHOOL CONSTRUCTION**
- Pointers to programme formulation and implementation by David J. Vickery -

(Building and education; who gets WFP assistance? the educational plan and the building component; who is responsible for school building? help with project formulation; getting the building designed; building costs - getting a good estimate; the cost and availability of labour; water and sanitation; progress comes from supervision and monitoring; other educational building options)

30 **BUILDINGS FOR PRIMARY EDUCATION**
- A framework for decision-making and a discussion on some of the problems by David J. Vickery

(The grouping of alternatives; the faceted array and decision-making; use of the array with a scenario; case studies in brief: Afghanistan, Bangladesh, Kampuchea, Maldives Republic, Nepal, Pakistan, Sri Lanka, Viet Nam; some problems of building for primary education; materials for construction; the construction process; supervision)

31 **AUDIO-VISUAL AIDS FOR PRE-SCHOOL AND PRIMARY SCHOOL CHILDREN**
- A training document by Shankar Narayan -

(Significance of audio-visual aids in pre-school and primary school education; types of audio-visual aids; learning from pictures; creative art materials; play materials; problems and constraints; nutrition and health teaching in Bhutan)

34 SCHOOL MEALS PROGRAMME OF BARBADOS
- A case study by Walter Arthur Burke -

(Emergence and development; World Food Programme; nutrition officers and school meals officers; prototype space for a central kitchen; logistics of distribution; services at kitchen centres; service at schools; costs of school meals programme)

37 **LA FORMATION DU PERSONNEL ENSEIGNANT DE L'EDUCATION DE BASE A MADAGASCAR**

(Case study on experiences of Madagascar: objectives of project; national service teachers; public service teachers; initial training, ideological training; technical and professional training; training on community life; re-training; distance training; pedagogical training centres)

41 EDUCATION OF OUT-OF-SCHOOL CHILDREN
- An Indian experiment with an innovative approach by D.V. Chickermane -

(Statement of the problem; a survey of out-of-school children; an experimental educational centre for out-of-school children; problems of an experimental educational centre; visual aids; curriculum for out-of-school children)

43 CURRICULUM RENEWAL FOR PRIMARY SCHOOLS
- Some Asian experiences by Cecil T. Crellin

(Developing new courses; the implementation of new curricula)

45 **EDUCATION DESIGNED FOR THE RURAL POOR**
- A discussion paper by John Higgs and David Moore -

(The problem; alternative forms of modern educational opportunity; integrated vs segregated; stereotyped and isolated situation - specific learning processes; role of the school; a change in emphasis)

46 **MINIMUM LEARNING CONTINUUM**
- Further information on India's comprehensive approach to primary education project -

(Concept of minimal learning continuum; technical competencies; minimum learning continua: language, environmental studies, healthy living, socially useful productive work, creative expression)

47 **FORMAL AND NON-FORMAL EDUCATION OPTIONS**
- Some suggestions for creating and communicating by Murray Thomas -

61 **NON-FORMAL APPROACHES TO REVITALIZE BASIC EDUCATION**
- Some stray experiences of Pakistan by A. Qayyum

(Revitalization of indigenous structures; intensified literacy programme; renewed teacher training; improvement of occupational and professional skills)

69 **REFLECTIONS ON NON-FORMAL EDUCATION IN THE CONTEXT OF THE BASIC SERVICES APPROACH**
by K.D. Ariyadasa

(What is non-formal education; how to organize programmes of non-formal education; influencing adult social behaviour; the use of media)

74 **ARRESTING STAGNATION IN SMALL ONE-TEACHER RURAL PRIMARY SCHOOLS**
- An Indian experiment in non-grading by D.V. Chickermane -

(What is stagnation; how does stagnation occur; ways and means of elimination of stagnation; automatic promotion and non-grading compared; essential features of the non-graded system; non-grading in action)

75 **GROUP WORK IN PRIMARY SCHOOLS**
- Discussion paper on group work and optimum class size by Alan B. Williams -

(Group work as a basis for mutual learning; group work as a large class methodology; group work in very small schools; group size; national experiences of teaching multiple classes: India, Indonesia, Republic of Korea, Maldives Republic, the Philippines, Sri Lanka and Thailand; achievement of children in primary schools)

76 **UNIVERSALIZING LEARNING OPPORTUNITIES: EXPERIENCES OF AN ASIAN COUNTRY**
by Haile Yesus Abeje

(New avenues of learning in a developing country; a new strategy; alternative approaches; learning content related to survival issues; teachers as agents of change; formal and non-formal education - an array of learning experiences; accent on parent education; universal learning opportunities - an immense challenge)

79 ACCESS OF GIRLS TO EDUCATION
- A review of Nepali experiences with suggestions regarding regional imbalances and socio-ethnic disparities by Lal Deosa Rai -

(Girls and primary education; policy shift; equal access of women to education (EAWE) in operation; reviews and evaluation; some considerations for future action - management and co-ordination, regional approach to reduce regional imbalances, an ethnic approach to reduce

socio-ethnic disparities; guidelines for correction of imbalances)

80 **ASIAN EXPERIENCES IN HEALTH AND NUTRITION EDUCATION**
- A synthesis of country reviews

(Concept of health and nutrition education; health education programme in primary schools; staff development and training; research and evaluation; information/resource centre; problems and possibilities; states of health education and health and nutrition education and environmental sanitation at primary school level in India; current status of health and nutrition education in primary schools in Indonesia and the Philippines)

81 **SOME GUIDELINES FOR HEALTH AND NUTRITION EDUCATION**

(Conceptual framework; scope of health and nutrition education; general objectives of health and nutrition education; contents of health and nutrition education; food and nutrition, diseases, environmental sanitation, personal health, mental hygiene, safety and first aid, consumer education, abuse of alcohol, tobacco and drugs, family life education, occupational health, community health; materials, methods; evaluation of health and nutrition education, the role of functionaries; teacher training; management of health and nutrition education in schools; inter-disciplinary/inter-agency approach)

82 **THE CHALKBOARD: A LINK BETWEEN THE TEACHER AND THE LEARNER**
- A training document abridged by Jinapala Alles, written by A.W. Bartman -

(General principles: the three widely and universally used teaching aids are the Teacher, the Textbook and the Chalkboard; lesson planning, the use of other teaching media; functions of the chalkboard and types of chalkboard presentations; the progressive developing chalkboard; chalkboard drawing instruments; technical skills for using the chalkboard; the

chalkboard itself, basic physical requirements)

87 **DESIGN AND PROVISION OF TEACHING AIDS AND EDUCATIONAL EQUIPMENT ON A NATIONAL SCALE**
By C.S. Hakansson

(The nature and the magnitude of the problem; co-ordination between curriculum development and equipment design; mechanics of national scale supply of equipment; local production, how and how much - some basic principles to be remembered)

89 **ECOLES CORANIQUES ET ENSEIGNEMENT FONDAMENTAL**
By Andre Lecourtois

(A case study of Mauritanian experience: message to teachers in Koranic schools; educational needs and pedagogical innovations; a "ladder" of knowledge to be acquired; training programmes; how to launch a pedagogical programme?)

90 **HEALTH EDUCATION IN COMMUNITY SCHOOLS**
- The experience of Papua New Guinea by Mary A. Biddulph -

(History; materials and resources; control and development; methods; relevance to life; future developments; Grade 5 syllabus in health; extracts from Teacher's Guide - suggested teaching programme for the school year)

93 **LE RECYCLAGE DU PREMIER CYCLE DE L'ENSEIGNEMENT DE BASE**

(Operation of re-training; the messages: writen information and instructions; direct pedagogical support; feedback and evaluation; pedagogical advisers; organization of work)

96 **EDUCATIONAL PERSONNEL INEFFICIENCY IN DEVELOPING NATIONS: CAUSES AND SOLUTIONS**
By R. Murray Thomas

(Historical roots of personnel inefficiency; cause 1, lack of technical skill; cause 2, too

many responsibilities: cause 3, lack of equipment; cause 4, incompatible cultural characteristics)

102 **SOME OPERATIONAL ISSUES RELATING TO COMMUNITY PARTICIPATION**
- A discussion paper by J. Allen -

(Resistance from "elites" and internal conflicts; guarding against misconceptions; mobilizing local capacity to organize; decentralization to local leadership; realistic and fair evaluation; conclusions)

105 **SOME REFLECTIONS ON EDUCATION FOR RURAL DEVELOPMENT**
- A discussion paper by A. Muyeed -

(Some assumptions regarding rural development; three major choices with implications for education; some assumptions regarding education for rural development; some guidelines for educational action; linkages between educational and developmental infrastructures; non-formal education; conclusions)

106 **PRE-SCHOOL AND PRIMARY EDUCATION IN CHINA - A BRIEF EYEWITNESS ACCOUNT**
- By G. Alexander -

(Pre-school education; primary schools; development of services)

110 **WOMEN OF THE THIRD WORLD: SOME THOUGHTS ON IMPROVING THEIR SITUATION**
by Hoda Badran

(Introduction; development, women and children; the situation of women in countries of the Third World; problems demanding urgent action; some suggested guidelines on programming; conclusion)

112 **CHANGING THE ROLES AND ATTITUDES OF TEACHERS: THE MAJOR TASK OF CURRICULUM REFORMS**
- By A.B. Williams -

(Quantum of change; learning/teaching materials

as instruments of change; getting a reliable feedback from classroom teachers; orientation and retraining of teachers; teachers' guide - its vital role; conclusions)

113 **DESIGN AND CONSTRUCTION OF PRIMARY SCHOOL BUILDING - THE EXPERIENCE OF VIET-NAM**

(Targets and criteria for the designing of general education schools; implementation and management of school building programmes; conclusions)

116 **SELF-LEARNING AND INSTRUCTIONAL MODULES IN HEALTH EDUCATION**
- Sample Modules from Asia and the Pacific by J.E. Rhode

(Introduction; you and your surroundings; "let's make our school clean and beautiful")

117 **WHAT AND WHY OF BASIC EDUCATION**
- A discussion paper based on African experiences by F.N. Getao -

(What is basic education? Why basic education; conclusion)

119 **UNDERSTANDING PEOPLE'S PARTICIPATION**
- Some reflections and practical guidelines by M.R. Hollnsteiner -

(What is participation? why foster and encourage people's participation? community constraints affecting people's participation; lifting community constraints; bureaucratic constraints affecting people's participation; lifting bureaucratic constraints; consciousness raising for people's participation)

124 **COMMON "STREET" GAMES AND CHILD DEVELOPMENT**
- Suggestions for designing of early childhood educational activities by N. van Oudenhoven

(Common street games: a natural resource; special relevance; low-income countries; relevance for "developed" countries, collecting and grouping of games)

126 **SUPPLY OF TEXTBOOKS IN RURAL PRIMARY SCHOOLS**
- Report of an experiment conducted in small rural primary schools in India by D.V. Chickermane

(Situation analysis; details of the experimental work; findings; educational implications)

127 **LOCAL DESIGN AND PRODUCTION OF EDUCATIONAL MATERIALS**
- A discussion of basic policies with recommendations for action by R. Neill -

(Definitions; background; what is "design"? A framework for design and production; the design process; basic policies for the design and production of educational equipment; essential safeguards)

129 **WOMEN'S EDUCATION IN A RURAL ENVIRONMENT**
- Issues and problems; conclusions and recommendations -

(Introduction; the operation of educational programmes in rural areas; issues and problems; some priority areas for policy formulation and action; education; employment including income-generating activities; family welfare; participation of women in development)

131 **A BASIC CYCLE OF LEARNING IN THE CONTEXT OF "EDUCATION FOR ALL" - PROSPECTS FOR ACTION IN THE ARAB REGION**
- By A.M. Yousuf

(The need for change; the delivery system for a basic cycle of learning; application to the Arab States region; proposals for consideration)

133 **INVOLVING SCHOOL CHILDREN IN COMMUNITY HEALTH: SUGGESTIONS FOR CURRICULAR AND CO-CURRICULAR ACTIVITIES**

(Child-to-child programme; involvement of school children; why involve school children? Activity I: school children as health scouts; Activity

II: observing early signs of illness; Activity III: finding out how well children see and hear; Activity IV: finding out more healthy food for babies and children; Activity V: measuring malnutrition; Activity VI: caring for children who are sick; Activity VII: care of children with diarrhoea; Activity VIII: care of teeth; Activity IX: looking after eyes; Activity X: prevention of accidents; conclusion)

136 **SCOPE FOR TEACHERS - THE USE OF CLASSROOM WALLS**
- By N. Gillett

(A check-list of what may go on walls; other spaces in the classroom; some points to remember; equipment and materials needed; from classroom to home; role of teachers' colleges; illustrations)

137 **EDUCATIONAL COMPONENT OF A "HEALTH FOR ALL" STRATEGY**
- Recommendations of an Indian study group -

(Introduction; role of education in health care; health education)

138 **TWENTY YEARS OF WFP ASSISTANCE TO EDUCATION AND RELATED FIELDS (1963-1983)**
By J.C. Ingram

(Assistance to the development of human resources; assistance in other related fields; impact of food aid; school feeding projects; conclusions)

139 NUTRITIOUS MEAL PROGRAMME FOR CHILDREN IN TAMIL NADU - SOME POINTERS
- A school feeding programme in India by R.P. Devadas -

(Origin of the Tamil Nadu nutritious meal programme for children; the nutritious meal programme (CMNMP) in operation; impact of the programme; conclusions)

141 **NEW OPPORTUNITIES FOR CHANGE IN PRIMARY SCHOOLING - A discussion paper based on studies in five countries - By John Oxenham -**

(Economic aims as motivation for schooling; recognition of other uses of schooling; implications on demand for schooling; consequences of "Examination-Orientation"; stumbling blocks, a balanced mix)

142 **TRAINING TEACHERS FOR WORK-ORIENTED PRIMARY EDUCATION - AN ANALYSIS OF THAI EXPERIENCE By C.T. Crellin**

(A special training course; problems and successes; some suggestions for the future; conclusions)

143 **HEALTH EDUCATION IN SCHOOLS - Some practical suggestions and guidelines by Michael J. Kinunda -**

(Present situation of health education in schools; suggestions for the promotion of health education programmes in schools in the context of PHC; organization of school health programmes in the context of PHC; policy and structure; external collaboration to promote health education in schools; conclusion)

144 **THE MOBILIZATION OF GRASSROOTS COMMUNITIES: THE EXPERIENCE OF SERVOL By G. Pantin**

(The philosophy of ignorance; listening to people; a short-cut method; overcoming cultural arrogance; respectful intervention; a case in point; the Beetham Life Centre)

155 **UNDUGU BASIC EDUCATION PROGRAMME: AN INNOVATIVE APPROACH TO EDUCATING "PARKING BOYS" OF NAIROBI By F.X. Gichuru**

(Father GROL's initiative results in creating non-formal educational facilities for the neglected street children of Nairobi; describes

the objectives of the programme and its curriculum; recruiting local Form IV leavers as teachers helped the project greatly)

157 **UNIVERSALIZATION OF PRIMARY EDUCATION IN INDIA: LESSONS OF EXPERIENCE AND POINTERS FOR ACTION**
By S.B. Mohanty

(Summarizes Indian researches, discusses social, economic, financial and administrative constraints as well as educational difficulties that are in the way of an early realization of the goal of UPEL; and makes a number of recommendations)

161 **IN-SERVICE TEACHER EDUCATION FOR UNIVERSAL PRIMARY EDUCATION: AN EXPERIMENTAL MODEL FROM BANGLADESH**
By C.K. Basu

(A good example of self-reliance in building a country's own teacher training resources, special emphasis on training of supervisers for orienting teachers in their schools; use of especially designed training materials in different phases of the project)

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Chapter 1

1. The United Nations Population Division has assessed that in 1980, out of the total world population of 4,373 million inhabitants, 2,574 million (i.e. 58.9%) were living in rural areas. In the developing countries, the rural population comprised 70.1% of the total population, and this percentage was even higher for the least developed countries. For example, 91% of the population of Bangladesh, and 96% of the population of Nepal are located in rural areas.

2. For a detailed discussion of the problem of girls' education see Section III. Also see Digest 22 Education of Girls and Women scheduled for printing in December 1986.

3. "Basic services for children; a continuing search for learning priorities, Unesco-UNICEF Co-operative Programme, Experiments and Innovations in Education, No. 36, Unesco, Paris 1978, p. 9.

4. Hopefully some recent studies are beginning to produce evidence that attitudinal changes are taking place in rural communities and that rural parents do not necessarily have totally negative attitudes to the education of their daughters. Early marriage is still a feature of many societies but the age of marriage has increased to between 20 and 24 in many countries. Sex segregation or seclusion has a less restrictive influence on the poor and on the achievement-oriented. Women function as 'heads' of households or are seen increasingly as income earners as men migrate in search of more lucrative employment in urban centres.

5. H. E. Voelkner, "The Social Feasibility of Settling Semi-Nomadic Afar on Irrigation Agriculture in the Awash Valley, Ethiopia." Informal Technical Report 23, UNDP/FAO/ETH 72/006, November 1974.

6. David Moore et al., from a restricted report to the Government of the Democratic Republic of Sudan, FAO, June 1978.

7. John Higgs and David Moore Education Designed for the Rural Poor, Notes, Comments... Child, Family, Community Series N.S. 45, Unesco-UNICEF Co-operative Programme, October 1980, p. 3 quoting Umar Kayam, "The Dividing Wall That Must Come Down: An Essay on Education in Prisma".

8. Ibid.

Chapter 2

1. Coombs, P.H. and Ahmed, M. Attacking Rural Poverty: How Nonformal Education Can Help. Baltimore, Johns Hopkins University Press, 1974, p. 8.

2. La Belle, Thomas J., Nonformal Education and Social Change in Latin America, Los Angeles, UCLA Latin American Center, 1976.

3. Special Task Force preparatory to the Sixth Regional Consultation Meeting of the Asian Programme of Educational Innovation for Development, Bangkok, 22-30 April 1979.

4. "Learning to Be, the world of education today and tomorrow, Unesco 1972, Chapter 2, Progress and Dead Ends.

Chapter 3

1. Abeje, Haile Yesus; Universalizing Learning Opportunities: Experiences of An Asian Country, Notes, Comments... Child, Family, Community Series N.S. 76, Unesco-UNICEF Co-operative Programme, June 1981.

Chapter 4

1. Chickermane, D. V.; Education of Out-of-School Children: An Indian Experiment with an Innovative Approach, Notes, Comments... Child, Family, Community Series N.S. 41, Unesco-UNICEF Co-operative Programme, August 1980.

Chapter 5

1. This term also refers to parking girls. Why the word "parking"? It connotes the activity that the children mostly engage in, i.e. showing the searching motorists empty parking spaces to park their cars. The motorists usually pay the urchins some money for such services and for watching over the cars as long as they remain parked.

2. Kenya became politically independent from Britain on 12 December 1963.

3. The population of Kenya rose from 5,405,966 in 1948 to 8,636,263 in 1962, to 10,942,705 in 1969, to 15,327,061 in 1979.

4. The police, representing the community, used to arrest the children and punish them by locking them up and taking them to juvenile courts.

5. The U.S.K. is a welfare society working in the slums of Nairobi, cf. BERC Bulletin, No. 6, p. 3.

6. Chang'aa refers to a locally-brewed spirit of very high alcoholic content, and bhangi refers to an intoxicating drug, smoked like marijuana, cf. U.S.K., Despair and hope in the slums of Nairobi, pp. 1-3.

7. U.S.K., op. cit., p. 6.

8. For this and the following, refer to Fabio Dallape, "Undugu Basic Education Programmes" in BERC Bulletin, No. 6, pp. 3-4.

9. Ibid.

10. BERC means Basic Education Research Centre for Eastern Africa. This was created through the Unesco/UNICEF Co-operation Programme in 1975, at Kenyatta University College, Nairobi, as a sort of clearing-house for information on basic education in the Eastern African Region.

Chapter 6

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* Exists in French.

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